A good minister can make one, a mediocre minister two, and a poor minister any number of sermons a week.

the opinion of a professor of theology

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FEB 10 1984

Lord's Day Act under continual attack

Jeff Adams

CALGARY, Alta. — Most of us will spend one time in a church pew next Sunday. But while we enjoy a mint and listen to the sermon, many of our neighbours will push shopping carts through local stores.

To them, Sunday is a day like any other. They buy their groceries, pick up some lumber, fill a prescription or take in a movie.

The federal government passed the Lord's Day Act in 1906 to ban all but a few commercial operations on Sunday, but the act has been eroded by an increasing number of provincial laws that permit entertainment, sporting events and restaurant business.

Stores specializing in groceries, drugs and home improvement or gardening supplies have also begun opening their doors on Sunday, content to treat the small fines imposed on them as minor business expenses.

Finally, the Alberta Court of Appeal decided last November that the Lord's Day Act itself is unconstitutional because it violates the freedom of religion provisions in the new Charter of Rights.

"The moral power of the state has been imposed on one side of a dispute between its citizens in which the state must take no part," said Mr. Justice J.H. Laycraft, in speaking for three of five judges who supported the Alberta court decision.

One of the two who opposed the ruling, Justice Roger Belzil, asked: "With the Lord's Day Act eliminated, will not all references in the statutes to Christmas, Easter or Thanksgiving be next?"

Belzil acknowledged that Canadian society is increasingly pluralistic, with many members favouring religions whose special day isn't Sunday and other members favouring no faith at all.

But he argued most of the population is still Christian and thus, "that (parliament) should have selected the day of the week regarded as holy by the great majority of Canadians is not inconsistent with the basic principles of democracy."

The Alberta Attorney-General is appealing the legal ruling, which upheld a provincial court decision eight months earlier, by taking the case to the Supreme Court of Canada. March 16 is the hearing date.

Many observers predict Alberta will lose its case in Canada's highest court, thus inviting stores across the country to begin opening their doors every Sunday.

Ottawa could counter by passing new laws to keep stores closed on Sundays, making sure the legislation isn't based on religious grounds. A private members bill introduced in the Alberta legislature last year attempts to do just that.

The bill makes no mention of the Lord and would allow merchants to stay open Sundays if they close Saturdays. Maximum fines of $10,000 could be imposed — much more than a minor business expense to any storeowner who considered ignoring the legislation.

Drug and convenience stores, restaurants plus entertainment and sporting operations could continue doing Sunday business — certainly not making the bill very attractive to anyone from a Reformed background.

Even worse, the Alberta government member who proposed it has said he may wish to amend the legislation to allow all food stores to stay open or at least all independent food stores.

It is notoriously difficult to get private

Continued on page 5 ...

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

39th year of publication

No. 1916
February 10, 1984

Nestle's boycott is over

Ben Vandezande

Nestle's, a multinational company, is one of the largest distributors of infant formula particularly in the poorer parts of the world. As a result of some of their methods of promotion many women quit breast feeding and accepted the formula as the "safe, convenient, modern alternative."

However, many women could not afford to continue to buy enough formula when they left the hospital so they would dilute it. Many do not have access to the clean water necessary for the formula and disease and death would result. UNICEF estimates run as high as 1 million deaths and 10 million diseased children a year.

As a form of protest, households in 9 nations around the world stopped buying other Nestle's products in the hope the company would stop its misleading promotion methods.

In 1981 the World Health Organization drafted a code that would govern the promotion and sale of infant formula. Nestle's promised to abide by the code but monitoring showed many instances of continued disregard for the code.

For example, doctors and nurses in maternity wards were given gifts or free vacations to promote formula to new mothers.

On January 25 of this year Nestle's finally gave up and announced they were intending to abide completely by the WHO code. Immediately INFACT (Infant Formula Action Coalition) called off the boycott for six months.

This is the first time Nestle's has agreed to the terms. The company will continue to be monitored to make sure they comply and if there are no irregularities after six months, the boycott will be ended permanently.

Gaylene Levesque, a coordinator of the boycott in Ontario called it an "incredible moral victory. Morality and ethics won out over profits." Nestle's contends that the boycott did not affect its profits but they were complying to protect their good name. No one will

Continued on page 5...

Better than skidooing

BOLTON, Ont. — Chris Tremblay of Toronto urges his 3-dog team onward during the sled dog races held in January, at Cold Creek Conservation Area, near Bolton. Additional races, sponsored by the Siberian Husky Club of Canada, Southern Ontario Area, are scheduled for February 18, 19, March 3 and 4, between 12 noon and 3 p.m. Cold Creek is midway between Bolton and Nobleton, 3 km north of the King Sideroad, on Concession Road 11.

Fascism raising its head in Europe

Bert Witvoet

AMSTERDAM, The Netherlands — It is difficult to believe that in countries like Germany and Holland fascism is regaining a foothold, writes Betty Nieuwstraten, an immigrant who has returned from Canada to live in Holland. She could have added England and several other countries to her list.

Fascism in Holland finds an outlet in the Centrum Partij (C.P.). Two C.P. members have recently gained a seat in the towncouncil of Almere, a new town in Zuid Flevoland, near Amsterdam.

Ms. Nieuwstraten is of the opinion that worsening economic and social conditions are contributing to an increase in discrimination and racism, fertile ground for fascistic thinking.

The reason a party like C.P. can operate is because Holland is a democracy, she says. Opponents of the rightist party are asking themselves whether a democracy should allow anti-democratic groups to be formed if these become a threat to society.

The installation of the two C.P. members in Almere did not pass without protest and demonstrations.

C.P. denies that it is a fascist party but does admit that it would love to see all foreigners who have chosen to reside in Holland return to their place of origin, reports Nieuwstraten.

For the many Chinese, Moluccans, Moroccans and Turks who live in The Netherlands, the presence of this new party must seem like a threatening force which could make life unpleasant.

Ms. Nieuwstraten feels that as long as there is no Hitler to lead the party there is still a good chance of keeping facism down. But who assures us that somehwere a little Hitler is not being made? she asks.

Calvinist Contact

Editor Bert Witvoet
Publisher Keith Knight
Editorial Assistants: Ellen Zwart, Jim Van Oosterom
Accounting & Advertising: Helen VanOostveen
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Griffioen
Typesetting: Kim Yungblut
Political Editor: Ben Vandezande
Children's Page Editor: Doro Bakker
Western Correspondents: Jeff Adams, Paul DeGroot

Canada mail: Second class mail registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 15, July 29, August 1, August 26, and December 30, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092.
Head Office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8 a.m. - 4 p.m.

Advertising
Display advertising deadline is Wednesday noon of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
Subscriptions
$22.50 for 47 issues, $42.50 for 94 issues. Airmail $75.00 for 47 issues.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON.

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At least one day of rest

The news item by Jeff Adams "Lord's Day Act under continual attack" (front page) reflects developments in a society that can no longer call itself christian.

Canadian society through fairly open immigration policies and secularization has become more andmore pluralistic in its religious expression. Many still observe Sunday as a day of rest and worship, others observe Saturday for that purpose, while again many observe no special day for the purpose of worship.

Or to put it in Mr. Adam's words, "Most people everywhere are turning to the gods of leisure and consumption for their Sunday worship."

What should we as Christians do about the loss of public rest on Sundays?

Traditionally we have supported the idea that Sunday is the Sabbath and that only the most essential services should be available.

Of late we hear the argument in reformed circles that Sunday is a day of rest and worship for Christians, but it's not the original Sabbath. Moreover, we become less and less comfortable with the idea of enforcing a christian practice on those who believe differently.

The suggestion of a private members' bill in the Alberta legislature to give establishments a choice between Saturday and Sunday seems to be a fair way out.

All we can hope to achieve in a pluralistic society is to guarantee at least one day of rest per week for every worker. We believe as Christians that such a rhythm of work and rest is a creational requirement. We'd be fools to disregard it.

Although the government should not establish the christian religion and its practices as normative for all, it does have the responsibility to safeguard the opportunity for rest and worship to all its citizens, regardless of the object of their worship.

The great "receipt fraud"

I was waiting at the post office wicket to buy some stamps. Ahead of me stood a young man who was feeding dozens of boxes to the clerk. The clerk added up the postage for all the boxes. It came to $123.44.

"One hundred and twenty-three dollars," said the clerk.
"One hundred and thirty-three," the young man said.
"One hundred and twenty-three," replied the clerk.
"One hundred and thirty-three," the young man insisted.
"One hundred and twenty-three," was the final reply.

I glanced at the receipt the clerk had just written out. It said one hundred and thirty-three. Yet, the young man paid one hundred and twenty-three.

Then I understood. The young man wanted to cheat his boss out of $10, and the clerk, who went along with him, did not want other customers to catch on.

It happens all the time. Truckdrivers have the waitress at the restaurant write out a receipt for more than they owe. Messengers bring back beefed up statements.

It's the great "receipt fraud" that takes money out of the pockets of employers or corporations on a daily basis.

Don't be part of it!

Kitchen faithfulness

A young woman was heard to remark that, when she was younger and at home, she sometimes feared that her parents might divorce.

There were so many stories going around about other couples breaking up that she began to wonder if it would happen to her family. Especially when the parents were fighting she would think, "Is this it now?"

Another woman who was also part of the conversation said that she and her husband had made a point of telling the kids that they should not be afraid that Mom and Dad would ever separate, even if they were fighting. "Parents have to fight once in a while," they had said. "But we'll never leave each other."

There is a worthwhile tip in this for all parents. The best marriage from time to time experiences confrontation and disagreement. Parents will quarrel, and they won't always do it in the privacy of their bedroom.

It's good to talk about it sometimes with the kids, after the storm has subsided. Ask them if they are ever afraid that Mom and Dad will walk out on each other. And assure them if you can that you will never do it.

Caution: don't let the scent of burnt potatoes spoil the romantic moment of reassurance!

Letters

Recall defective issues

William Vander Beek, not Nicholas Knoppers, authored the Pastoral Ponderings of January 20 and 27. Our genuine apologies to both and to the public for this error.

Abuse can take many forms

I read your article on *Women in Crises* in the January 20 issue of C.C. We can read this kind of story in all papers in the country.

But it's all so one-sided. Shouldn't there be stories written from the man's point of view about abuse?

If we read Lord's Day 40 of the Catechism we find that I'm not to belittle, insult, hate or kill my neighbour — not by words, thoughts, looks or gestures, and certainly not by actual deeds.

Abuse is not only done with deeds but also with words which provoke the person you are married to.

It is high time men centres are formed where men can flee to if this abuse becomes too much.

Mrs. G. Vandezande, Sr.
Woodstock, Ont.

Better to follow the example of Mary

In connection with the letters of Trynie de Vries (Jan. 6) and others, I'd like to remind us all of a scripture passage found in the first letter of the Apostle Peter. Here in Chapter 3 are six verses addressed especially to us women. It would be good for us to read them from time to time.

I'll just write down part of verse 4 in which the Lord holds up to us the character that is pleasing to Him; namely, "the ornament" of a meek and quiet spirit.

Would it not be much wiser to concentrate on this clear commandment of the Lord, than to be so overly concerned about our careers, role, place, etc.?

Do christian women have to join in this modern crusade for equality? It would be much better to follow the example of Mary, who sat at Jesus' feet and listened and learned. We are so much in need to be taught by Him.

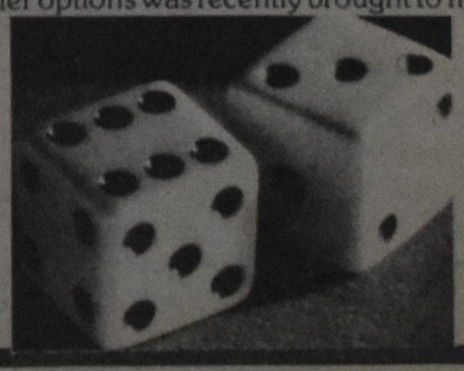
We all would like to be the woman God wants us to be, do we not? Let us then encourage each other to have our eyes on Him, who is the author and finisher of our faith.

It is in this way, that we will bear fruit, that is pleasing to Him.

Mrs. R. Van Kesteren,
Chatham, Ont.

Working on game

Your editorial on Trivial Pursuit and other options was recently brought to my



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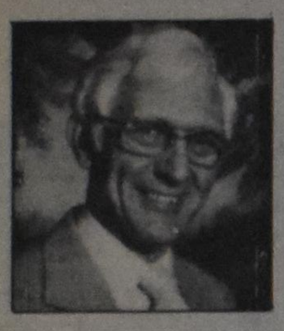


We must pray, not parade for peace

There are days that I have the feeling that we are terribly close to the outbreak of the final World War. I dare say this even though I am not a pessimist.

I remember that people who feared the outbreak of World War II did so mostly because of the possible use of poisonous gas. We walked around with gas-masks, yet none of the governments involved in the war dared to use that unpredictable weapon. Thus it may well be that A-bombs or N-bombs will not be used when the next global conflict breaks out. Yet, the prospect is terribly frightening. The world lies in the grip of fear.

. We all know that there are lessons to be learned from history. Our forefathers lived under conditions of comparable fear. The Spaniards had murdered the total populations of the cities of Mechelen, Zutfen, and Naarden. It had been complete annihilation, seen by our fathers not by the hand of the Spaniards, but by the hand of God. It is important that we recognize this.

The continued threat brought the people to their knees before God. They expressed their fear but also their trust in God in song. Valerius composed the bitterly beautiful, "Lord, turn away from us Your angry countenance.

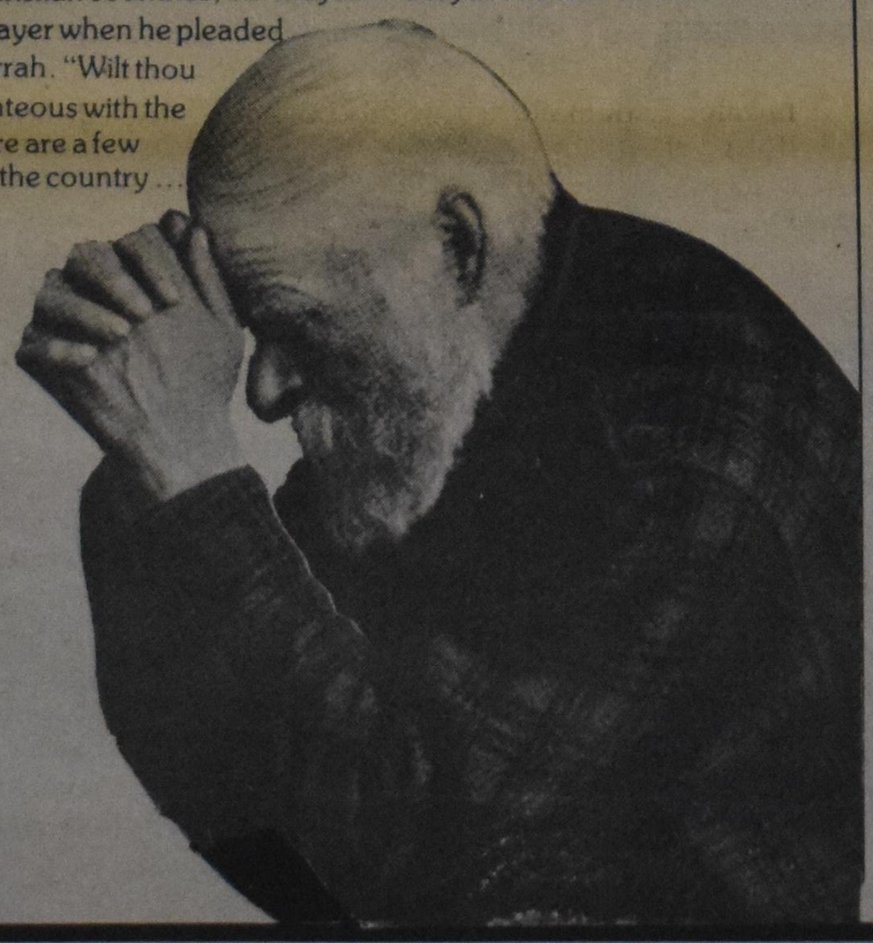
We deserve your punishment, yet enlighten our minds and hearts with your friendliness ...."

Yes, our fathers recognized their guilt before God. Today we live under the threat of the bomb and we blame Mr. Reagan. Yet nowhere do we read or hear about our guilt. Our fathers were correct. Murder, dishonesty, bias, impurity, abortions, unfaithfulness, the many sins that the nations commit are enough to evoke the Lord's anger. Surely, it is He who is waving the N-bomb in front of our eyes.

Our fathers prayed in their churches, "Lord, turn away your anger. We are your chosen people." We will find it impossible to pray the same words simply because we know that we are not citizens of christian countries.

Yet we must pray, not parade for peace. We must confess our private as well as our national sins. More than that: we must repent, individually and nationally. Maybe the Lord will turn his anger away from the world. Not because Canada or the U.S.A. are such christian countries, but maybe — maybe because of words found in Abraham's prayer when he pleaded for Sodom and Gomorrah. "Wilt thou indeed destroy the righteous with the wicked?" Suppose there are a few thousand righteous in the country ...

Maybe, but it requires repentance.



William Rang is Principal of the Christian School in Dunnville, Ont.

It always was a covenant of faith

Rev. H. Van Andel's reference to "a covenant of works" in his article, December 16, reminded me of my catechism days. May I attempt some additional clarifying comments in reference to the doctrine of covenant.

When Adam came from the hand of God in the beginning, he knew that God was related to him as Creator-to-creature. That personal relationship was established by God in creating man in his own image. That God-likeness consists in God's calling man to rule with Him over his creation, as we read in Genesis 1:26-27.

The most intimate relationship is thus established between the Creator-God and man, his image-bearer. This is the essence of covenant: God calling his people to intimate, spiritual fellowship with Him. This personal relationship transcends any moral or legal conditions to it, as we can see when we compare the all-comprehensive cultural mandate of Genesis 1:26-27 to the particular prohibition of Genesis 2:15-17. The prohibition is an explicit test of man's willingness to recognize the Creator as also Lord of all He made. Does Adam really believe that God is God, and will he live out of that faith?

Should we call it a covenant of works?

The covenant is all of God. His sovereign and gracious will established it completely. The question remains: Will Adam respond to that covenant with a complete life of obedience that grows out of that faith relationship that God had established at the beginning?

It is correct to say that God made a covenant with us through Adam from the beginning. But is it good to emphasize the legal and moral aspect of that covenant by calling it a covenant of works, as though that is the essence of man's primal relationship to God? That was the emphasis made in our catechism back in the 1920s and 30s in *Outlines of Christian Doctrine*, but accenting the moral aspect of things has been a bane to our church for generations. It contradicts or makes ambiguous our teaching on faith alone as the way to fellowship with God.

Adam's disobedience rose out of doubt and unbelief. That old serpent Satan knew that too when he suggested, "Did God really say?" Adam's failure to trust God's Word severed the troth relationship between mankind and God at that point.

No new track

In renewing fellowship with man, God did not need to choose a new track, faith instead of works, as though he had made a mistake in the first place, as Dispensationalism seems to want to teach us. The covenant with Adam in the beginning, with Noah in Genesis 9, with Abraham in Genesis 17, with Israel in Exodus 19 & 20, and with David in II Samuel 7 all are of the same essence: God calls His people to respond to Him in faith-full obedience.

I think that is not the same as saying that God's covenant with Adam was a covenant of works or that obedience to the Mosaic Law, apart from faith, would fulfill God's claims on His people.

Friends by faith

The new covenant in Christ "is the sum-total of the grace, blessing, truth, and relationship ... which are secured by Jesus' blood," as Prof. John Murray says in his remarkable exposition on "Covenant" in *The New Bible Dictionary*, Eerdmans, 1962. Christ paid our debt and fulfilled the law for us, as Rev. Van Andel points out. But I Peter 3:18 says most aptly, "Christ died for sins once ... in order that He might **bring us to God."** While we were enemies, we were reconciled to God by the death of His Son. Romans 5:10. Like faithful Abraham, we become friends of God by faith, as writes James, the apostle of a faith that works, in Chapter 2:23.

The biblical teaching of Creation, Fall, and Redemption guarantees to us that in Christ we are restored to that original covenantal relationship to God that Adam knew. What things God has further prepared for us, we shall know when we shall see Him as He is.

Art Davies,
Holland, Michigan

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A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

attention by a friend. I would like to let you in on what we are doing.

About a year ago another friend, Margaret Hariss, and myself, Nancy Matheis, were sparked by the idea of making a biblical trivia game. We thought and talked about it and found encouragement from other sources and decided to go ahead with the idea.

Since then we have gotten copyright, industrial design, and are working on the trade mark for the board game we have envisioned and made. The design of the board and cards was our ownwhich we gave to an industrial designer to have made into a good copy.

Currently we are finishing the questions, looking for a printer, and seeking financial backing. We are staggered by the enormous amount of work and money that is still required to get the game off the press.

I guess that is where you come into the picture. If there are others who have responded to this editorial we would be more than willing to pool ideas and resources in order to come out with one God-glorifying product. Perhaps an advertisement in *Calvinist Contact* would be the best route to go.

I would be very willing to talk to you and if necessary come for a presentation of our objectives and the game itself.

Nancy Matheis,
New Westminster, BC

Pontius' Puddle

Society

Questions to ask about changes in the Election's Act

Ben Vandezande

The news of changes in Canada's Elections Act has surprised many and shocked some (see article from Campaign Life Newsletter). And rightly so.

The changes are going to accomplish two things: 1) put a muzzle on a single-issue lobby and its attempt to block or support a party or candidate in a given riding; and 2) create more official parties.

The original intent was to prevent a candidate or party from spending beyond their ceiling by getting other groups to advertise in their support to have such groups make life miserable for the opposition.

The Act now states that any expenses of that sort must be earmarked in an official party's (or candidates') election expenses. That intent *sounds* honourable.

Although they may not be blatant in their support or opposition to a candidate, they would obviously show a preference. That would have to be distributed with the official approval of one of the candidates or parties. It could not be done independently.

At the other extreme is the single-issue lobby that does a smear campaign on a particular candidate through the distribution of handbills that state many malicious things. This happens in every election. And the change in the Act would not allow that.

There is, of course, some merit in restricting the latter practice. The question is whether dealing with it as a question of expense is the best way. The theory is that candidates would not have to worry about some groups who might be quite malicious because most of these wouldn't be able to afford radio or T.V. and they couldn't distribute handbills unless one of the candidates included it an election expense.

But the baby is being thrown out with the bath water. Canada has so few independent groups raising issues and/or publicly throwing their support behind a candidate. Most elections inthe U.S. are heavily influenced by such groups (especially the Political Action Committees). By this change we prevent more independent groups from flourishing.

The problem is particularly acute for many of us who are politically independent. As time goes along we will be less content to simply raise issues. We (hopefully) will also draw some conclusions and indicate a preference publicly as a result of such an analysis. If we want to advertise that, we may be in trouble.

But one wonders why the exemption of the broadcast media. Why can a group advertise on radio or T.V. in support or opposition of a

St. Catharines Alderman Ben Vandezande on the campaign trail during the 1982 municipal elections.

candidate? Why is the change limited only to printed advertisements? Aren't the real big dollars spent on radio and T.V.?

That's where things get muddy. The change in the Act does *not* prevent lobby groups or interest groups from raising questions or issues during a campaign. It does prevent those groups from thereby advertising their support or opposition to a party or candidate.

Let's look at that more closely. If a group was to prepare an analysis of the parties' positions on several key issues and as a result publish those results in a flyer that was distributed door-to-door in their neighbourhood, that would likely be considered an infraction of the Act.

Secondly, and this may be the "judo principle" at work; the changes may create more official parties! That would allow the group to advertise by means of their new party without a problem. That could prove to be interesting... It may in the long run create more political problems than a few lobby groups ever did!

Think global, act local

Ben Vandezande

I was attending a Baptist men's breakfast and just before I was due to speak, a representative of the church's mission committee got up to speak. His words took me by surprise.

He asked why it was that the concern for missions was primarily a concern of the women of the church. The men seemed to be blissfully unaware of Baptist mission work. He urged the men to become more aware and involved.

How is this possible? This is not fitting my image of Baptists! And when I started to think about it there were some parallels in my denomination. I have spoken to a number of evangelism committees and I am struck by the number of women present. Have we as men left the matter of missions internationally or locally in the women's hands? Please don't get me wrong, I think it is in capable hands but I am struck by the absence of eagerness on the part of men to get involved in mission and evangelism work.

It strikes me that perhaps the critical task of the church (evangelism) does not have people lining up to serve on its committee. Consistory is quite different. At least a couple of times a month 20 to 40 men sit at consistory meetings.

Can you imagine what would happen if we had women in office? Who would do the critical work of evangelism or missions? On second thought, we do have women in office.

They are often playing a leading role in the mission work of the church!

I am somewhat serious. Why is that that there doesn't seem to be as much of an urgency for evangelism or missions among men? Is it time? Or am I wrong? Are the Baptists the only ones with this problem?

These thoughts and more raced through my mind as I stood up to speak to this men's breakfast on "ministering right on your own block"...

B.V.

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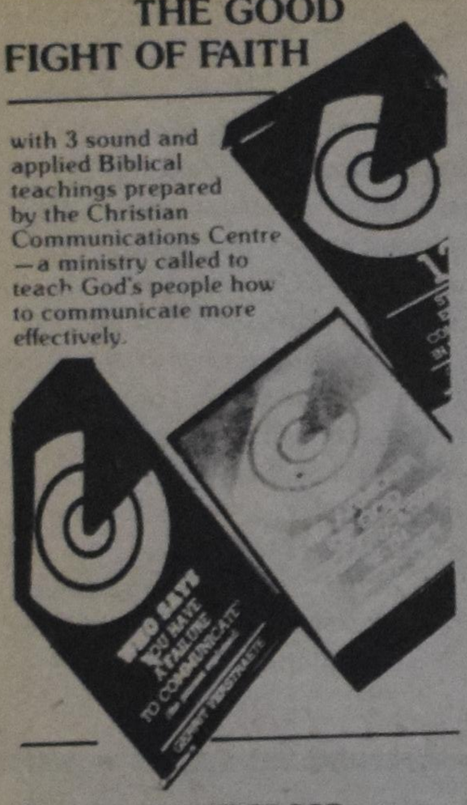

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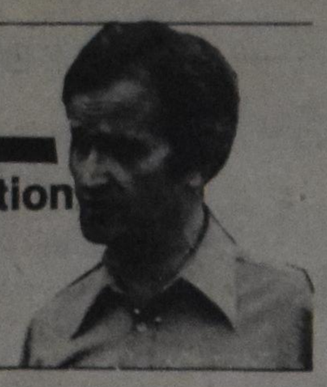

Dr. Bernard Zylstra

Reagan — the greatest President since Roosevelt?

Ronald Reagan will run for a second term. What shall we say about this? What marks can we give him after three years in office?

When Reagan was first elected in 1980, his program was often compared with Franklin Roosevelt's New Deal. Roosevelt introduced the welfare state into the USA, with social security as its cornerstone. Roosevelt was the president of big government. If there's a problem somewhere, anywhere, FDR always had a solution — establish a government agency to solve it!

And then comes Reagan, with a quite different message. Big government is not a solution, big government is the problem! So Reagan was viewed in 1980 as the president who wanted to reverse a fifty-year-old trend of government expansion in society by reintroducing the values of free enterprise, individual initiative, and self-reliance. And now, not entirely as a surprise, Reagan has announced that he'll be in the running once again. What are we to say about this?

I'll stick my neck out. Not only does Reagan's program represent the most significant change in domestic American politics since the New Deal, Reagan, if he completes a second term, has a good chance of becoming the most outstanding US president since Franklin Roosevelt.

Reagan's greatness

The greatness of Roosevelt consisted in his insight that in the 1930s the government should inject itself into the economy in order to get the economy moving again for the production of goods to meet the needs of all. That was the heart of the New Deal.

The greatness of Reagan consists in his insight that in the 1980s the government must move out of the economy by limiting its spending in order to get the economy moving again for the production of goods to meet the needs of all. That is the heart of Reaganomics.

As Reagan put it in his State of the Union Message before the Senate and the House on January 25: "The root of the problem is that Government's share is more than we can afford if we are to have a sound economy."

Reagan knew that government spending was one of the most important factors in the double-digit inflation of the 1970s. With might and main he fought inflation, notably with the strict monetary policies of 1981 which increased interest rates to nearly 20%. It was tough medicine, and — like surgery — it hurt. It increased unemployment and bankruptcies. The GNP went down by leaps and bounds. People thought that Regan would destroy the entire welfare safety net built up since Roosevelt introduced it.

By sticking to this correct guideline Reagan has done in three years what took Roosevelt thirteen. Reagan has turned the American economy around. Inflation is less than four percent, interest rates are nearly halved, and four million new jobs were created last year. Because of the phenomenal size of the American economy, its resurgence already has had a positive impact on the world economy.

Two more tasks

But if Reagan is to enter history as the conservative counterpart of the progressive Roosevelt, there are two things he must accomplish during his second term. He must cut his fiscal deficits. There will be a deficit of nearly $200 billion in his 1985 budget of $950 billion. The main reason for this deficit is Reagan's defense policy. At one time Reagan argued that money spent for defense should not really be looked upon as a budgetary item because defense is the prime responsibility for the federal government. This is, of course, fiscal nonsense.

How can Reagan cut his defense budget in his second term? By putting into practice what he said to Russia in his State of the Union Message: "People of the Soviet Union, there is only one sane policy, for your country and mine, to preserve our civilization in this modern age: A nuclear war cannot be won and must never be fought. The only value in our two nations possessing nuclear weapons is to make sure they will never be used. But then would it not be better to do away with them entirely?"

Precisely! And the first thing Reagan should do after his reelection is to announce a *unilateral* initiative that during 1985 the USA will not produce or deploy any nuclear weapons! Then he would not only make ends meet in his budget. He would begin the turn-around in the world's arms race.

Secondly, Reagan would have to put his so-called moral agenda into action. Specifically, he should stick to his promise: "I will continue to press for tuition tax credits to expand opportunities for families, and to soften the double payment for those paying public school taxes and private school tuition." And Reagan must do what he promised: "restore protection of the law to the unborn."

If Reagan manages this during he second term, he will rank with the greatest of the American presidents in the twentieth century.

Dr. Bernard Zylstra is president of the Institute for Christian Studies, Toronto.

Nestle's boycott over

Continued from front page.

ever know the truth, but at least mothers throughout the world are protected from the wrong reasons to use infant formula by Nestle's.

Nestle's is not the only company in the infant formula business. It is simply one of the largest.

Meanwhile in Ontario, Sheila Copps introduced a private members bill into the legislature to get the Ontario government to comply with the WHO code. The text of the amendment is intended to ensure that:

i) all educational or informative literature, equipment and materials related to infant nutrition that are distributed through or used in hospitals or health facilities comply with the World Health Organization Code of Marketing of Breast Milk Substitutes,

ii) hospitals and health facilities take appropriate measures to encourage breast feeding and promote the principles of the World Health Organization Code of Marketing of Breast Milk Substitutes, and

iii) the use of infant formula and similar products is not promoted in or by a hospital or health facility.

All Federal hospitals comply with the code but several provinces have yet to catch up.

Lord's Day Act under continual attack

Continued from front page.

members bills passed by governments because they do not have any particular party support. Thus, the bill may die on the order paper.

Whether it does or not, it still provides no solution in other provinces where Sunday store openings are increasing week by week in communities large and small.

Toronto city council approved an application last fall to allow stores in the Harborfront complex to remain open Sundays as a tourist area. That prompted owners of the downtown Eaton's Centre to ask for their own Sunday exemption; competitors have followed suit.

There appears to be no end in sight. Although Judge Belzil noted most Canadians still call themselves Christians, a Gallop poll last fall indicated 46.4 per cent of Calgary residents favour Sunday openings for all retail stores. Only a slightly larger amount, 47.8 per cent, favoured closure. The rest had no opinion.

Fifty-four per cent thought grocery stores should be open Sundays and 60 per cent favoured no limits on home improvement and garden centres.

There is little reason to assume a similar survey in other Canadian communities would produce different results. Most people everywhere are turning to the gods of leisure and consumption for their Sunday worship.

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Church

Pastoral Pondering

Conference and communion

William Vander Beek

Increasingly the weekend conference is concluded with a Sunday evening celebration of the Lord's Supper. The bread and wine go from hand to hand. Last summer for the first time Gertie and I actually faced the choice: shall we take part, or not. We did not.

Oh yes, there is something beautiful about such a service. Should not a conference of Christians lead rather "naturally" to that supreme expression of christian fellowship, the communion service?

Why did we not take part? I'm not sure. I am still pondering the matter. May I share my misgivings?

No doubt the way my view of the Church has been shaped leads me to feel dubious about such conference communions. There is such a widespread tendency to let the lines between society, church and family be blurred, that I try to instil in young people a sense of what is exclusively the property of the Church. And among those unique things of the Church are the sacraments: you find them nowhere but in the Church!

But if you press me to argue that such a worship service during a conference is not really public church worship, and that therefore it is not appropriate to celebrate the Lord's Supper there, I know that in today's climate such argumentation would sound strangely formalistic.

But according to Reformed church polity such an official worship service can only be authorized by the consistory of a local church. And when I turn to the Church Order of the Christian Reformed Church, art 55, I read: "The sacraments shall be administered *upon the authority of the consistory in the public worship* service by the minister of the Word, with the use of the prescribed forms" (emphasis added).

I would argue in this context that Christ, the Head of the Church, wills for the church to have officebearers; they belong to the gifts granted to the church (Ephes. 4:11). Therefore the consistory should be recognized in the matter of special services and Lord's supper celebrations.

But behind such formal considerations are deeper, pastoral concerns. Christ places worship and sacraments within the setting of ongoing care for each other. All members should "look after" each other; yet this mutual supervision must be complemented by pastoral supervision exercised by the shepherds of the flock, especially elders.

There are, of course, usually ministers at such conferences. Moreover, some conferees probably serve as elders in their local churches. But do they function that way at that Conference? No, I usually consider myself off-duty on such occasions. The elder in the camper next to me does not much concern himself with how much those young confessing members drink or what jokes they tell deep into the Saturday night before that Sunday.

Furthermore, quite a number of people out of the neighbouring communities come to the conference specifically for that Sunday evening service. Does anyone in any official capacity with respect to that communion service really know the people who participate in that Lord's Supper?

So, what am I saying? I am saying that we should be very careful to use the sacraments in a situation where there is no ongoing shepherdly care, where the office of elder is not called upon to function. I am saying that the sacraments are much more in their proper place in the local church.

Wm. A. VanderBeek is pastor of the Red Deer Chr. Ref. Church in Alberta.

Church News

Christian Reformed Church

Calls declined

— Grande Prairie-La Glace, Alta. Rev. G. Veeneman of Listowel, Ont.

— Dundas, Ont. Rev. J. Tuininga of Lethbridge, Alta.

New address

Rev. H. Van Niejenhuis, 177 Casterton Ave., Kingston, ON K7M 1R9 (549-2900).

Christians in retreat in Middle East

It is not at all unthinkable that in a few generations Christianity may disappear entirely from the Middle East. Presently only 10,000 Arab Christians are left in Jerusalem, equating the number living there shortly after the time of Jesus.

The figures in Egypt, Lebanon, Syria, Iraq, Iran, Jordan and Turkey has gone down to about half of what they were five years ago.

The Council of Churches for the Middle East, the M.E.C.S. in Lebanon and the World Council of Churches are concerned about the future of the Churches. Because many Christians groups suddenly find themselves in a minority position, they look for ways to leave. Their position is further weakened by the rise of religious fanaticism in some Arab countries and in Israel.

Press Parade

Mexican mission squeezed

Dear Friends:

This will be the last newsletter you receive from us from Mexico City. Around the 10th of January we plan to move to Pasadena, California. I have accepted a teaching position at the International Theological Seminary.

All the teaching of the Seminary is done from a reformed biblical Kingdom perspective. And it's our hope and prayer that the students who are being prepared at the International Theological Seminary will go back to their countries in Africa, Asia and Latin America with a real missionary vision and a burning desire to preach the full-orbed Gospel of Christ.

I trust that you have been informed about the situation in Mexico. The four members of the Synodical Committee of the Independent Presbyterian Church (IPC), without consulting the six Presbyteries, have broken the relationship with Christian Reformed World Missions. They have lodged all kinds of accusations against the missionaries which we think are completely false.

Three years ago the same church leaders got away with dismissing six missionaries but now the situation is different. Already four and possibly five of the Presbyteries are going to meet soon to take action against the members of the Synodical Committee and to call for a renewal of the relationship with our Mission. Also the whole student body at the Juan Calvino Seminary has vigorously protested the action of the Synodical Committee.

Since they have the full support of the rector, Rev. Efren Haro, the members of the Synodical Committee have become very much concerned and are trying to defend their actions by every conceiveable means but this far without much result. All the missionaries were ordered to leave Mexico by December 22. But although some of us have been threatened that they would have us evicted from Mexico by the immigration authorities, the missionaries, after a meeting with Mr. David Radius, the president of our Mission Board, Dr. Gene Rubingh, the executive secretary, and Rev. Bernie Dokter, the secretary for Latin America, have decided to stay in Mexico for the time being.

I am still very much concerned about the future of the Juan Calvino Seminary. I have seriously considered the request of the students and many others to stay. But two other missionaries may be available by Sept. 1984 for the Seminary. Since I can be engaged in a wider ministry in Pasadena and have been very much involved in the problems with the Synodical members of the IPC we feel that it is better that we leave. But we leave with a deep sense of gratitude for the love and support we have received from so many here. Many thanks also for your prayerful concern.

Our new address:
Rev. and Mrs. Arnold Rumph
International Theological Seminary (after Jan. 10) P.O. Box 40495, Pasadena, CA 91104.

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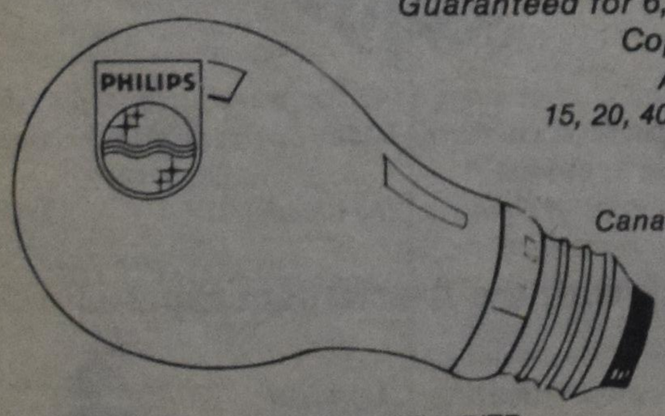

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Pensive Dutchie

"Should the Chr. Ref. Church join taskforces?"

Syrt Wolters

If you're a member of a consistory in one of the Christian Reformed Churches in Canada and you read all whatever is placed on the table of the consistory, then you will know what I am talking about when I speak of "The Christian Reformed Church and Taskforces." If you're not a consistory member and are not all that closely involved with what goes on in Classes, Councils and Synods, then perhaps my topic needs a little bit of clarification.

I am not a consistory member myself, haven't been for years. So it is possible that I also am not quite up to date with all that's going on beyond my local congregation. Fortunately, some readers of my column in *Calvinist Contact* send me all kinds of material, and I am in a position to get better acquainted with what is going on.

What I gather from it all is that the Council of Christian Reformed Churches in Canada is in favour of being directly involved with the work and aims of various taskforces as they appear on the Canadian scene, such as "Project Ploughshares"; "Project North"; and "Inter-Church committee on Human Rights in Latin America."

This involvement would mean that an ecclesiastical body of churches (the instituted Church) would actually be part of the work of these organizations. Hence the question: should the CRC join taskforces? In most cases it boils down to the question: should the Church (as institute) keep itself busy with practical politics?

I have been asked what I think of that. Right off the bat I'd say: Nothing doing! Stick to your preaching of the gospel and the Kingdom of Christ and you have your hands more than full. If the Church is being faithful in proclaiming what it means to be a citizen of the kingdom of Christ, then the church as institute has done all it is supposed to do. The result will be that the believers, thus fed and instructed from the Scriptures, go out and not only proclaim: "Thus says the Lord politically, economically, and educationally" but also CLAIM for King Jesus Christ what is his!

It seems that the Council of Christian Reformed Churches in Canada wants to follow another route. As an institutional church it wants to follow the example of the 'mainline churches' and speak to governments and society in the form of messages and resolutions.

This way the Word of God will be proclaimed in the world, they say. I think that this is an enormous fallacy ... Mind you — it is an easy way out for a lot of ministers, who do not dare proclaim the full Word of God from the pulpit. Issuing "messages" can be done more or less in a vacuum; not directed to a particular person, kind of "at random."

Show me the minister who has the guts to point out from the absolute character of the law of God that joining an organization which defies the law of God is in flagrant violation of the commandment to love God above all and our neighbours as ourselves, and I will show you a lively church, perhaps in turmoil!

Does the Council of Christian Reformed Churches in Canada think that their proposed way of proclaiming will effect anything? Don't believe it. Christianity has not conquered the world by "messages at random," but by the individual obedience of believers who "dared to be Daniels" children of God, who knew that faith is not a "feeling" but an exercise of obedience!

Does this same Council "scoff" at organizations such as AACS, CLAC and CPJ, because they don't amount to much? Is that why it feels that the Church as institute should take over!

Why is it that such a small

Continued on page 13 ...

Leonard Schalkwyk

Pastoral letters

Cremation — A grave problem?

The editor of *Calvinist Contact* asked me to react to a letter of Mr. Andrew Berg of Chatham, Ontario. He makes some remarks on cremation.

Mr. Berg wonders why the ministers are not preaching against cremation. He wants preachers to give a serious warning about it, and he states several texts and reasons why he is against it.

Is this an up-to-date question for us? In this column we only want to deal with present-day happenings. When I asked Rev. Jim Kok of Pine Rest about this, he informed me that this question does come up increasingly in our churches, both in the States and Canada. It has psychological implications. I contacted a funeral director and he confirmed that in both countries cremation is on the increase, also among people who believe in a God, notably in Roman Catholic circles.

Does God permit the burning of a dead body?

Many atheists have promoted it, because for them it is a defiant token that they do not believe in the resurrection of the body.

Some christians are in favour of it, because they do not want to take up unnecessary space in their overpopulated country. Others do not want to pollute the earth and pose a problem for the environment. Still other christians are in favour of it, because they consider the body to be unimportant: only the soul is what counts for eternity. Is a Bible-believing Christian allowed to put in his last will that (s)he wants to be cremated? Does the Bible say anything about this? Or is it only a question which has surfaced in our time? In the previous century a heated discussion took place on this subject.

In many European countries, societies were organized to promote cremation. The first cremation centre was built in Milan, Italy, in 1876. This was occasioned by the cremation of a Hindu prince who had died in Italy. The famous crematorium of Gotha, Germany, was constructed in 1878.

The main reason advanced for cremation was on medical and hygienic grounds. It was claimed that cemeteries pollute water and can cause illnesses of epidemic proportions. These days this is generally considered to have been grossly exaggerated and a well-planned cemetery is not regarded as dangerous to public health.

Space may be a problem in a country like Japan. Rev. Ed Van Baak, Asia secretary of the Board of World Missions, informs me that Japan makes cremation mandatory. Let us be thankful that we live on a continent where we can still make a choice.

Thus, for us, it becomes a personal decision. For the Christian, the Bible must have the final answer.

The question is old. Many Gentiles around Israel had the custom of burning their dead, but Jews buried their dead.

In the New Testament period the situation is the same — cremation was well-known in the Roman Empire, but Christians used burial.

In early Christianity, the famous church father Tertullian said about cremation: "A Christian will not destroy on purpose God's work." For a Christian, the body is a gift from God. A Christian does not consider his body to be a mere container for his soul. That is a Greek concept. In Genesis we read that God created the body first. He then breathed the soul into it. This does not mean that the soul is less important than the body, but it does mean that the body is not unimportant. God will raise even the bodies of unbelievers.

Some say that *because* our body will be resurrected, we are not allowed to have it burned up. However, that can never be a reason against cremation. Even if by accident a believer's body is burned up in a fire, it will be raised up in the last day.

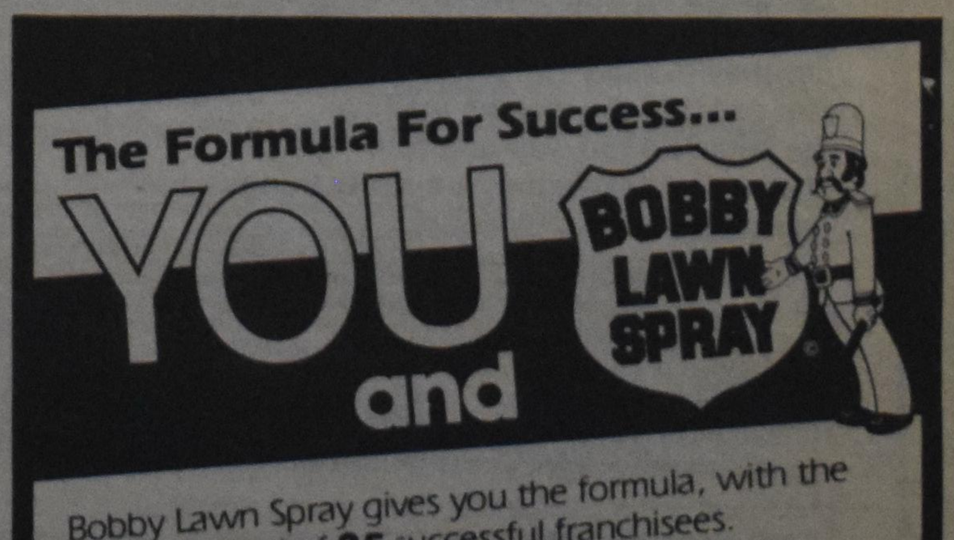
In Revelation 20 we read that even the sea gave up the dead in it. In the Old Testament it was honourable to be buried. The Lord hates an abominable practice of the heathen: "They even burn their sons and their daughters in the fire to their gods". (See Deuteronomy 12:31; 2 Kings 17:17; 2 Kings 21:6; 2 Kings 23:10; Ezekiel 20:31).

Only certain criminals such as Achan were burned. Certain sex sins were also punished by cremation. (Leviticus 20:14; Leviticus 21:9). Amos pronounced similar punishment upon many nations. The special sin of Moab is that he burned to lime the bones of the King of Edom (Amos 2:1). Thus in the Bible, to burn a body is to dishonour it.

That is why christianizing the European tribes included the government decrees against cremation. An example is the christian emperor king Charlemagne who in 785 forbade the Saxons to burn corpses. Dear Reader, I have collected for you some facts from the Bible and church history — may I leave it up to you to draw conclusion?

What about an unbeliever who stipulates in his will that he must be cremated? He does not want to run the risk of being resurrected! However, it won't help him. On Judgment Day, *eternal* fire awaits his resurrected body, unless he will come to Jesus in this life.

In Jesus' time, it was the custom to cremate the body of the crucified ones. But Jesus was not cremated, because Joseph of Arimathea saved his body. However, even if Jesus had been cremated, God could have raised His body!



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School

Chalkmarks

A fresh look at the Reformation

We share with you the innovative way Laurentian Hills Christian School in Kitchener, Ont., marked Reformation Day as an alternative to Hallowe'en.

Writes principal Evert Vroon: *"Some came as nuns, monks, priests, serfs, or in my case, the pope. One boy came originally dressed as the 95 theses. One was dressed as Tetzel, going around selling indulgences which sparked some questions from youngsters as to what those were."*

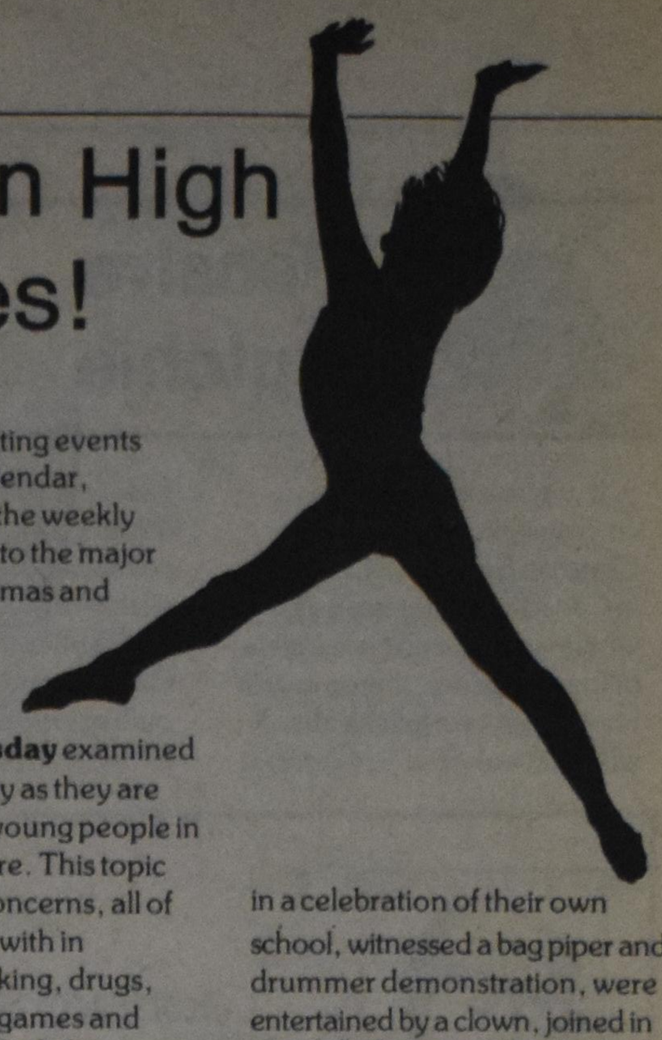
Rev. Jacob Kuntz (also suitably attired) gave a short talk to the grade five to eight assembly about the Reformation. All in all, a meaningful, positive alternative!

Winter to animals

Winter to animals is not very nice
So big and so white:
It scares all the mice!
Owls cannot find enough food to eat
For all the rabbits have turned white!
The bears hate it too!
For they missed all the fun,
The day that the wolves made all
the squirrels run, run and run.
The birds think winter is a nasty thing,
Thus they have to fly south,
And risk getting shot in the wing.
So to animals, winter is a nasty thing.
The animals definition:
Irritating.

Brian Aukema, grade 4,
John Calvin Christian School, Strathroy

Durham Christian High School celebrates!



Special Emphasis Week at Durham Christian High School in Bowmanville, Ont., is an annual event. For the last number of years a week in January is entirely devoted to the study of one topic or theme; regular classes are dispensed with, speakers and films are brought in, special events are planned, and the community is invited. The entire week is "open house," an opportunity for students, teachers, parents, guests, and supporters to explore the different dimensions of the topic.

The focus of this year's Special Emphasis Week, January 23-27, was **Celebration.** For many people celebration means parties, with their simultaneous negative and positive aspects. While a party is indeed part of celebration, the terms are not synonomous as the week attempted to illustrate.

Each day of the week focused on a specific kind of celebration in a person's life. **Monday,** for example, began with a look at public celebrations in a person's life: funerals (the celebration of life), weddings and anniversaries. **Tuesday** the attention shifted to celebrating events on the church calendar, everything from the weekly worship services to the major festivals of Christmas and Easter. **Wednesday** examined parties, especially as they are experienced by young people in our secular culture. This topic raises a host of concerns, all of which were dealt with in workshops: drinking, drugs, music, dancing, games and activities. **Thursday's** focus was on Folk Celebrations. Story-telling, folk tales, art and culture were only a few of the highlights of the day. **Friday,** the last day of SEW, was devoted to celebration and families. "What is a family?" was the keynote address of the morning with a variety of workshops fleshing out the various aspects of family celebrations.

In addition to the lectures and workshops, participants in the week were involved in a number of "special events" as well. They attended a "real" wedding anniversary celebration held in the school auditorium, they participated in a celebration of their own school, witnessed a bag piper and drummer demonstration, were entertained by a clown, joined in on a folk dance involving over 100 people, and celebrated the outdoors in an afternoon of recreation at Enniskillen Conservation Area.

Through all the activities of the week it was hoped that the central theme of celebration came through loud and clear. It is the theme that runs through the entire life of a Christian: "This is the Day that the Lord has made, Let us rejoice and be glad in it!"

Special issue being planned highlighting christian schools across Canada

Calvinist Contact is interested in putting together a special education issue to be out by mid-April. For that we need you! We are looking for stories, articles and artwork that develop the theme of celebrating christian education. This could cover just about anything you might be interested in. *Calvinist Contact* wants to explore the wide variety and regions of christian schools that make up the Canadian educational scene. We would like to have one written piece and one pen and ink drawing from each school. The drawing can illustrate the written piece or have merit on its own.

The writing can take the form of a poem, student story (no more than 500 words, please), exposition about the fabric of the life in your school, etc. The deadline for submissions will be April 3.

We hope to hear from you and your school. Please address correspondence to Ellen Zwart, Education Editor.

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Government aid for alternative schools across Canada

In all Canadian provinces the separate Roman Catholic (in Quebec, Protestant) system receives full funding. Other independent schools, however receive varying amounts of aid. Because of the constitutionally intrenched system of aid to Catholic schools as well as the long history of denominational schools in most provinces, the issue has never become a constitutional one as it has in the United States. It is strictly a matter of provincial preference.

A brief comparison of the provinces will demonstrate the varied status of independent schools. **New foundland** is the only province to still have publicly funded schooling developed along denominational lines. They have a Roman Catholic, Pentecostal and an integrated Protestant system. Other schools can get funding if they can demonstrate no other suitable school is in the area. **Prince Edward Island** and **Nova Scotia** provide text books and other learning materials for the few private schools operating in their provinces. **New Brunswick** provides no aid to independent schools except for special schools for the physically and mentally handicapped.

Quebec assists independent schools which it deems to be in the public interest to a maximum of 80 % of the average provincial per pupil cost. The province monitors these schools via a nine member "Private Education Advisory Commission" appointed by the Lieutenant Governor in Council. Schools not deemed to be in the public interest are eligible for a 60 % grant.

Manitoba presently grants $435 per student attending independent schools. In addition, they can purchase supplies through the public schools and benefit from their lower costs. Busing costs are also covered for independent schools in Manitoba.

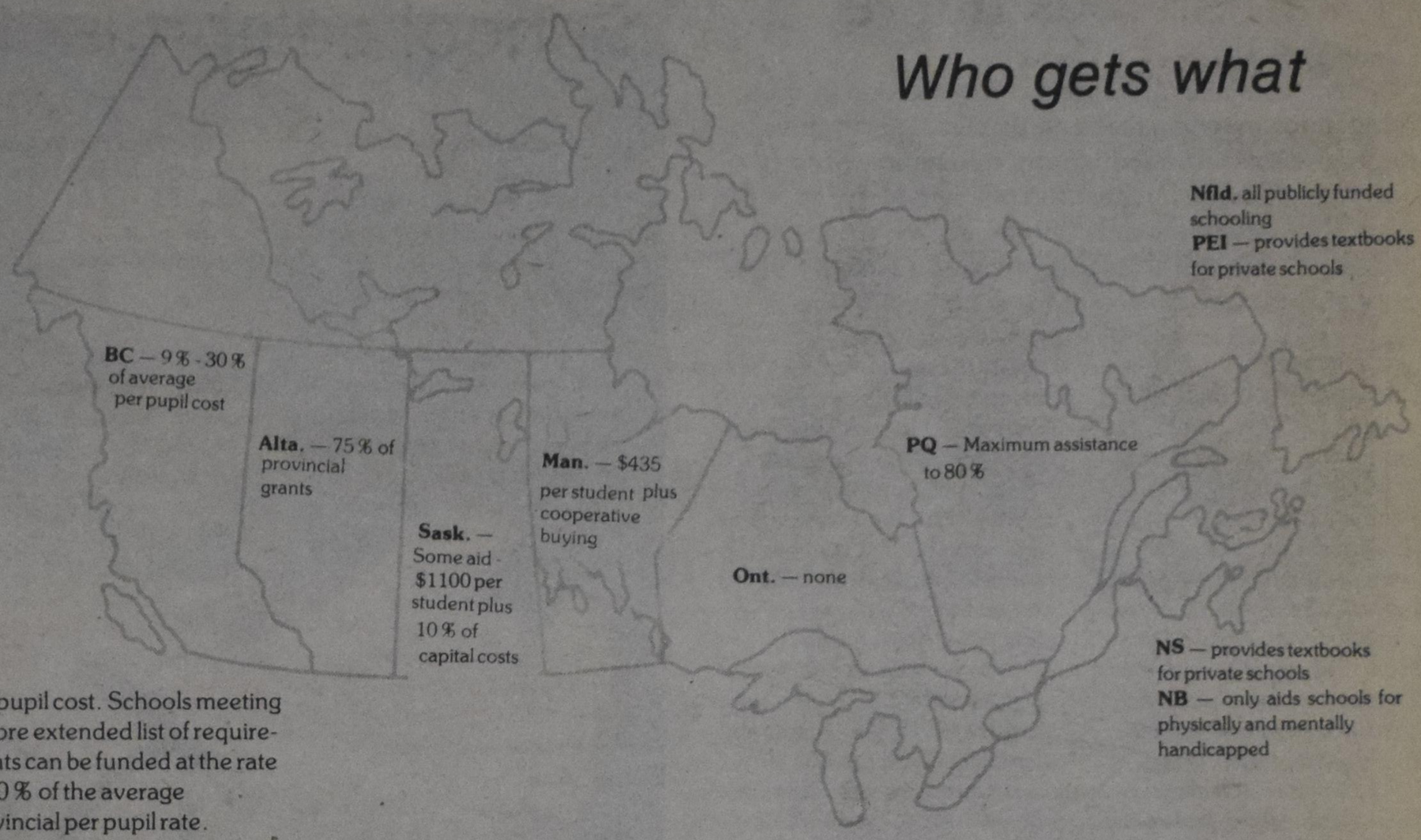
Saskatchewan provides some aid to independent high schools. Grants average $1100 per student plus 10 % of capital costs. Elementary schools receive no aid.

Since 1970, government assistance for **Alberta's** independent schools has grown steadily. As in Ontario, public schools are financed by provincial grants and local property taxes. Alberta offers independent schools 75 % of the provincial grants its public school receive. Local tax sources are not available. Several controls are in effect to guard against poor quality and inefficient operation. Schools must operate for their first year without grants, teachers must be certified and course studies must be approved by the ministry of education.

British Columbia support for alternative schools began in 1977. Two levels of grants are available. Schools meeting a minimal criteria are funded at the rate of 9 % of the average per pupil cost. Schools meeting a more extended list of requirements can be funded at the rate of 30 % of the average provincial per pupil rate. Schools must complete their first three years without aid.

Ontario does not give any financial assistance to its independent schools. A gallop poll released on May 24, 1983, indicated that 62 % of Ontario's residents favour some form of assistance for Ontario's 500 independent schools. A poll of Ontario's 125 MPPs taken at about that same time shows that only 9 members clearly opposed grants to these schools. (62 were in favour, the rest "uncommitted") In the meantime, the parents of the 80,000 students who receive their education in these schools wonder how long they can afford to exercise their rights. Aid from the government in other provinces is used, in part at least, to assist low income families and thereby guarantee that educational choice is available to all income groups. Assistance in Ontario is very slow in coming, but will be used in a similar manner if and when it comes.

Holland Marsh District
Christian School **Newsletter**
January, 1984.


Who gets what
Nfld. all publicly funded schooling
PEI — provides textbooks for private schools
BC — 9 % - 30 % of average per pupil cost
Alta. — 75 % of provincial grants
Sask. — Some aid - $1100 per student plus 10 % of capital costs
Man. — $435 per student plus cooperative buying
Ont. — none
PQ — Maximum assistance to 80 %
NS — provides textbooks for private schools
NB — only aids schools for physically and mentally handicapped

Here's one to recommend to serious students & adults!

Join Us In This Unique Cross-Cultural Mission Orientation Program

PURPOSE . . . Mexico Summer Training Session — an academic and practical college summer session — provides cross-cultural orientation to Christian missions. For church members (students and others) who want to learn more about the mission of Christ's church and their places in it (whether on the field or through the home church). 17th season (STS began in 1968). **PLAN** . . . May 31 to August 16. Eleven weeks in southeastern Mexico, with Merida as base. STS includes Bible study, mission studies, field training assignments; Spanish language study, personal and practical disciplines, evaluation. Nine semester hours of academic credit. Lodging with Mexican families. Total immersion in a different culture. **APPLICATION** . . . Request application materials from RBC (address below). Requirements: Christian profession, church appointment, commitment to missions (at home or on the field). One year college completed (or high school graduation by 1982 and good employment record). Prayer and financial support by church and/or family and friends. Costs: $20 registration; $1030 room, board, tuition (extra cost: travel to, within, and from Mexico; books, equipment). Application deadline: February 29, 1984.

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Feature

Some of God's miracles are small Part I

Louise Vroom

At a convention last spring, I spotted one of those refrigerator magnets that one usually finds in novelty departments, and although my refrigerator door is not metal, I had to purchase this one. It is a tiny plaque bearing the words "Some of God's miracles are small" under the laughing face of a little girl. It is now affixed with a piece of masking tape to the bedroom door of my 18-month-old daughter.

Her name is Carlye. She brought lots of joy to our home when she was born. Having two boys, we were naturally delighted with a little daughter. I had been somewhat ambivalent about having a third child, but I had committed the decision to God, and asked the Creator if He chose to give us another child to design a little person that would be useful to Him.

I had a special feeling about this little one, and during my pregnancy, I often asked God to preside over every detail of her growth and development. "Remember, Lord," I would caution the Creator, "this little one is for you."

She arrived in June of 1982, a strapping 9 lb. 4 oz. healthy looking baby girl with cheeks down to her shoulders, and a mop of thick black hair that stood straight up. We thought she was the loveliest baby in the nursery! It was love at first sight when we introduced her to two big brothers, 5-year-old Joel, and 3½-year-old Jonathan.

A routine check-up

At six weeks, we dressed her up in her prettiest pink ruffles and took her for her first routine visit to our paediatrician. Something in his expression and in the slow, repetitive way he conducted the examination alarmed me a little, and when he announced his findings I was stunned. He had detected a loud heart murmur, and wanted Carlye investigated by a paediatric cardiologist at Sick Children's Hospital as soon as possible.

An appointment was arranged for the following day. Somehow in that 24-hour period I convinced myself that it was probably only a functional heart murmur.

Being a nurse, I had some understanding of the structure and function of the heart, and I imagined that the murmur was caused by a small shunt that is normally patent in a fetal heart but closes at birth. In some babies these shunts "forget" to close, but usually do so in infancy without causing any distress.

Following X-ray and an electrocardiogram and further examination by the cardiologist, I was told: "Well it certainly doesn't look very good." I looked at my precious pink little bundle who was yawning and starting to squirm, and I thought there must be some mistake. The medical terms the doctor was pronouncing were familiar to me but somehow my mind seemed in a fog and I couldn't relate them to my baby. "... enlargement of the heart and liver, indicate congestive heart failure ... ventricular and atrial-septal defects ... surgical intervention ..."

I knew something of the details

It was a long heart-breaking trip home by subway and by car. I cried, discreetly, most of the way while my little angel beside me innocently slept.

Carlye at age 15 months

Suddenly I perceived her in a totally different way.

I had thought of her in terms such as "robust" and "bouncing" and "big." Now she appeared fragile and delicate and oh so innocent. I knew something of the details that open heart surgery would involve and my own heart shuddered.

There would be an incision from just below the throat to the bottom of the rib cage; the ribs would have to be cut to allow access to the heart. Then the heart would be "disconnected" from the blood vessels and an artificial pump would take over its function. The heart would be cut open and a synthetic patch applied to the hole.

Often in the nights to come I would lay awake and fight off visions of my little one lying on an operating table, unrecognizable, full of tubes and wires and only mechanically alive. I would try to pray, but I could only cry "Lord, what are you doing — what are you doing?"

Faith and fear

Losing a child had been my greatest dread. When I arrived at a point in my prayers of total surrender — of saying, "Lord, I am yours — all that I am and all that I have is yours," that fear would flicker across my consciousness. I felt remorseful about the fear for it seemed insulting to God. It seemed that I suspected Him of meanness, of wanting to pounce on something precious to me the moment I gave Him a carte-blanche in my life. I knew it was ludicrous; yet at times it distressed me.

Of one thing I was very sure. Carlye was a special gift from God. What He intended to do with her, I didn't know, and sometimes I feared. But I believed with all my heart that she had been fashioned with a flaw deliberately, by divine design as it were and that God was definitely up to something.

Friends would quote Romans 8:28 to me, and I could accept that on a cognitive level, but my heart was still heavy with doubts. How could this be "good" for anyone. Was God trying to teach me a lesson? Was I so stubborn and so unyielding that God had to resort to such drastic measures? Was my baby going to have to suffer hideous pain and disfigurement and perhaps even die because I needed to grow up spiritually?

The sacrifice

I read and re-read the story of Abraham offering up his son Isaac in faith and obedience on Mount Moriah. And I contemplated how God Himself sacrificed His own only precious son on that same mountain for faithless me. God spared Abraham and Isaac but He did not spare Himself.

Slowly, painfully, I felt I had a glimmer of insight into the inestimable suffering and the infinite love of God. He let His own son suffer unimaginable horrors and die, and He did it voluntarily. That kind of love I couldn't begin to fathom; that kind of pain I had barely entered into. It left me stripped of all rebellion and all doubt.

I was sitting out on our lawn one early evening with Carlye beside me on a blanket. We were on a hill overlooking a picturesque valley. I felt moved in a symbolic gesture to gather my little one into my arms and hold her up to heaven. And there, in that spot, I surrendered her to God.

The committment I had naively made before she was born seemed trite in retrospect. I felt old. I felt like Abraham. I didn't know if there was to be a staying of the hand that wields the knife.

Good and bad signs

The high birth weight gave Carle a bit of an advantage in the early months of her life. Her rate of growth decreased alarmingly and this was taken to be an indication of the severity of her heart condition.

Apart from her poor growth

Continued on page 13 ...

SOMETIMES A MANUAL JUST ISN'T ENOUGH

The teacher's manuals for the BIBLE WAY Curriculum are clear, full of ideas, and easy to read. But a manual can't give all the answers. If you want professional advice for using BIBLE WAY materials with your particular class, contact a teacher trainer in your area or write the Coordinator of Teacher Training for BIBLE WAY, Cecilia Mereness, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560 (phone 616-241-1691).

Find out about more than a dozen workshops which will enrich your teaching in the church.

Teacher Training

FEBRUARY 10, 1984

REDEEMER
Reflections
The Redeemer College Newsletter

Volume 2, Number 3

February 1984

Drive Results Disappointing

"To be perfectly honest, the results to date have been somewhat disappointing."

With those words, President Henry R. De Bolster summed up the recent financial drives held in many communities for Redeemer College.

During its first year of operation (1982-83), Redeemer College, after receiving permission from local consistories, conducted fund raising drives in many of the supporting (mostly Christian Reformed) churches throughout Eastern Canada. These drives were conducted throughout the year on a staggered basis, the timing being determined in consultation with local Redeemer College supporters.

However, for the 1983-84 fiscal year (July 1, 1983-June 30, 1984), it was thought, after a great deal of discussion, consultation and consideration at the college, that it would be beneficial for everyone concerned to conduct one province-wide drive in November of each year as it was felt that this would be more responsible and stewardly. In this way, Redeemer supporters and friends could become familiar with an annual drive in November of each year. Indeed—November would become Redeemer month!

Over 98% of the Christian Reformed Churches in Eastern Canada have given their approval of a Redeemer drive in their congregation. What a tremendous endorsement!

In each congregation, Redeemer College (specifically through chief fundraiser, Ben Stegeman), recruited a campaign manager, who in turn would recruit a number of canvassers; the number to be determined by the size of the congregation.

Last November, drives were conducted in over 50 churches. Drives in over 40 other churches were postponed to the winter and spring of 1984, after consultation with local campaign managers and consideration of local circumstances.

During the 1983-84 fiscal year, close to $750,000.00 must be raised from the support constituency of Redeemer. That total is comprised of:

Memberships	$150,000.00
Donations	$270,000.00
Student Aid — Donations	$ 20,000.00
Student Aid — Churches	$100,000.00
Capital Fund Donations	$100,300.00
Capital Fund Loans	$100,000.00
	$740,300.00

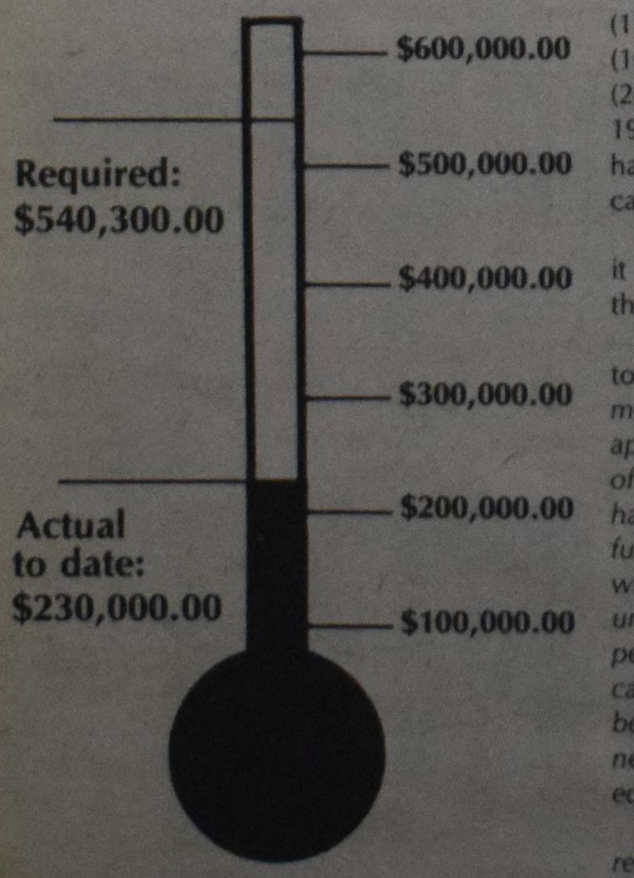
The support from churches (quotas) for the student aid fund is going well, as are the loans (no or low interest) for the capital fund.

However, some $540,300.00 is required in donations (270,000.00), memberships (150,000.00), capital fund needs (100,300.00), and for the Student Aid fund (20,000.00). At the end of December, 1983, a total of approximately $230,000.00 had been raised in these various categories.

With the current fiscal year 6 months old, it leaves 6 months (to June 1984) to raise the remaining approximately $320,000.00.

When asked to comment on the results to date, President De Bolster replied, *"Let me first of all acknowledge our very deep appreciation to the hundreds and hundreds of members, supporters and friends who have given and supported us so wonderfully in the past. There have been days when we received, unannounced and unexpected, some wonderful gifts. I know personally of some who—even though they can't really afford it—are supporting us because they are convinced of the absolute need of Christian post-secondary education."*

"I know, too, that there are many who remember us regularly in prayer. That is even more important. We could not go on if we did not have the prayerful support of God's people."



However, in light of the fact that less money had been raised than anticipated, President De Bolster was asked what he thought the reason for this was. He replied, *"It's hard to get a handle on it. Remember too that drives have yet to be conducted in over 40 churches before the end of the fiscal year. Maybe the Lord will surprise us again, as He has done in the past."*

"There is one thing, however," De Bolster continued *"that I want the readers of Reflections to realize. Many things have happened at Redeemer which were not supposed to happen. When I consider the calibre of the faculty, the number of students, the leasing of facilities and dorms and the purchase of the library, it leaves me personally, very humbled, even speechless, at the Lord's blessings.*

"The same can be said for our fund-raising. We finished our first academic year with an operating budget surplus of $67,000.00. That was not supposed to happen.

"But, people forget that our Capital and Student Aid budgets ended last year some $250,000.00 short of the budget.

"In any event, that was last year. This year, again, much money needs to be raised.

"I wonder sometimes if there isn't a perception in our communities that things are going so great at Redeemer—also financially—that Redeemer doesn't need any money. That simply is not true.

"I hope that many friends and supporters who have not supported us recently will reconsider and support us after all. The need is very real. At the same time, we are confident of the support of members and friends who will be contacted during the spring and winter drives." □

New Certificate Program for Part-Time Students

Since the beginning of Redeemer College; much consideration has been given to serving, through extension courses, the educational needs of our greater constituency. It was acknowledged right from the start that Redeemer should do more than just serve young men and women who had enrolled as full-time students.

While it is also acknowledged that much more needs to be done, constraints on time and manpower have allowed only a modest beginning.

Specifically, Redeemer now schedules certain courses to meet during the evening in order to allow more adult members of our constituency to receive the benefit of college courses. A few are also enrolled during daytime classes, as their personal schedule permits.

These services to part-time students have been an unqualified success. During the 1982-83 academic year, Redeemer enrolled some 60 part-timers. During the current academic year, well over 130 men and women have enrolled as part-time students.

It became apparent, however, that part-time students would undertake one, two or three courses for reasons of personal interest and enrichment and then discontinue as part-time students.

Recently, however, the Academic Council approved a new "Certificate in Arts" program.

This program is specifically designed for part-time students and encourages them to take a variety of courses. Once they have completed the prescribed 10 credit courses and have earned a cumulative average of "C" (5.00 grade point average), their efforts are recognized by being awarded the "Certificate in Arts".

The program requires that a part-time student undertakes the following courses:

1 course in English Composition (English (101)
1 course in English Literature (English 103)
1 course in Fine Arts (Art 103 or Music 103 or Drama 103, 215 or 216)
1 course in History (History 103, 104, 205, 221 or 222)
1 course in Philosophy (Philosophy 121)
1 course in Social Science (Economics 121 or Geography 121 or Political Science 121 or Psychology 121 or Sociology 121)
2 courses in Theology (Religion 103 or 104 *and* 251)
1 course in general Science (Biology or Physical Science 101)
1 elective (from any other course numbered 101-121)

Those interested in broadening their horizons and perspectives are invited to consider enrolling in this program this coming summer or fall. For more information, contact Arend Kersten, Director of College Advancement. □

Nominations Invited

Members of Redeemer College are invited to submit nominations for the Board of Governors to replace board members who have completed their term(s) of office.

Please send your suggestions to the college prior to March 1, 1984.

HAPPENINGS AT REDEEMER

CCRCC

The Council of Christian Reformed Churches in Canada met at Redeemer College, November 9-11, 1983.

The Council, headquartered in Burlington, Ontario, meets every two years to address matters unique to Christian Reformed Churches in Canada. Rev. A. Van Eek serves as Executive Secretary of the Council.

9 of the 10 Classis in Canada each delegate a minister, elder and deacon. Those who serve on various Council Committees also attend in order to report on their activities.

The Council was preceeded by a Conference held on Monday and Tuesday, November 7 and 8. Dr. Richard Mouw of Calvin College was the featured speaker. His topic was entitled: "What Does a Biblical Church Want to Say to its Secular World?" Vigorous discussion followed his presentation.

On Wednesday, November 9, 1983, Council, as one of its first items of business, elected Rev. B. Nederlof (Victoria, B.C.) as its Chairman; Rev. R. Sikkema (Mt. Hamilton, Ontario) as Vice-Chairman and Rev. R. De Moor (Trinity, Edmonton, Alberta) as Secretary.

Considered by many to be a watershed meeting of Council, delegates thoroughly discussed many issues, including some contentious ones. Decisions were made and directions set. *Reflection* readers can read more about the actual deliberations of Council in other publications.

Redeemer was pleased to host the meeting of Council. It would welcome the opportunity to again host the Council when it is scheduled to meet in Eastern Canada.

Rev. Van Eek, in writing the College after the Council meeting stated: "We want to thank you, because you have anticipated and met Council's every need.

"Rooms and equipment were more than adequate. The help of personnel was generous — do thank Peter Hoogendam (the custodian) for his attentiveness throughout those days.

"Delegates surely gathered some positive impressions of Redeemer during those days of concentrated activity—and we look forward to every appropriate form of mutual support in A.D. 1984."

O.A.C.S.S.

On Saturday, November 5, delegates of Boards of various Christian elementary and secondary schools throughout Eastern Canada met at Redeemer College for the 31st annual meeting of the Ontario Alliance of Christian School Societies.

After Chairman of the Promotion Committee, R. Vording of Aylmer, called the meeting to order, Rev. De Bolster led in devotions based on Psalm 111.

The keynote speaker for the morning session was Dr. James Payton, pastor of the Stratford Christian Reformed Church, who spoke eloquently and passionately about the future of Christian Education.

Following coffee, delegates attended one of six workshops. The six workshops offered were: The Role of the Board; The Role of the Education Committee; The Role of the Public Relations Committee; The Computer in the Elementary School; The Computer in the Secondary School; and, The Role of New Audio-Visual Television and Tape Recorders in the Classroom.

After lunch in the cafeteria, delegates were offered an opportunity to inspect the facilities of Redeemer College.

When the afternoon session re-convened, Gerzinus Hoekstra, part-time Instructor of Music (Chamber Choir) at Redeemer, conducted the Redeemer Chamber Choir in various selections specifically chosen to emphasize a Reformation theme.

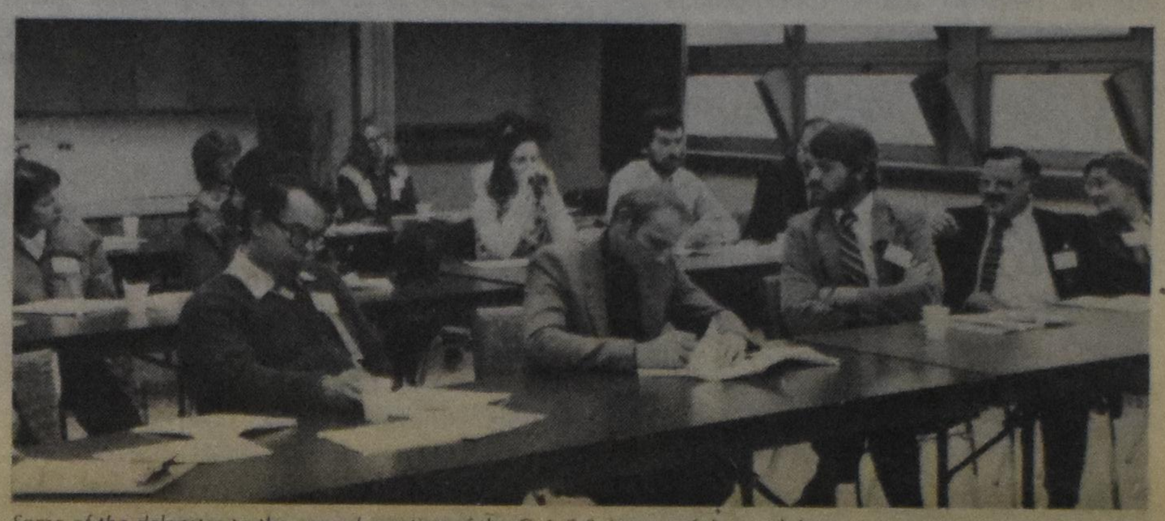
The afternoon business session was conducted under the able direction of Dirk Brinkman of Bowmanville, Chairman of the Board of the O.A.C.S. All reports following the meeting pointed to good progress and a positive atmosphere.

Redeemer College has always considered itself a natural extension of Christian elementary and secondary education now available in Ontario. First there were Christian grade schools, then Christian high schools, a Christian graduate institution, and now finally a Christian college.

Today, some 65 Christian grade schools, and 12 Christian high schools belong to the O.A.C.S.

The ties between Redeemer College and the O.A.C.S. are very real. Not only are the executive offices of the O.A.C.S. located in the Redeemer College building, the Executive Director of the O.A.C.S., Mr. Adrian Guldemond, is the Secretary of the Board of Governors of Redeemer College and Mr. Dick Kranendonk, Business and Finance Director of Redeemer College is vice chairman of the Board of the O.A.C.S.

It is the hope of Redeemer College that many future meetings of the O.A.C.S. will be held in Redeemer facilities.



Some of the delegates to the annual meeting of the O.A.C.S. in one of the workshops.

DEAN'S LIST STUDENTS

The following students (in alphabetical order) earned the right to be included on the Dean's Honor List after the end of the first semester. This means these students had a grade point average of 9.00 (B+) or better. We extend our hearty congratulations to each one of them.

Stuart Admiral
Simcoe

Jim Berry
Sarnia

Christa Bos
Waterdown

Clarence Bos
Belmont

Judy Bouwers
Athens

Kathy Broer
Hamilton

Sharon Buis
Aylmer

Sylvia De Bruyne
Union

Judith De Jong
Wellandport

Christine Duimering
Moorefield

Kenneth Faber
Strathroy

Wilma Jonkman
Wyoming

Marian Kapteyn
Hamilton

Sylvia Keesmaat
Hamilton

Teresa Luth
Dresden

John Noordhof
Strathroy

Margaret Noordhof
Strathroy

Evelyn Quartel
Ottawa

Paul Roorda
Waterloo

Elizabeth Schinkel
Essex

Rita Vander Schaaf
Hagersville

Casper Van Gurp
Belmont

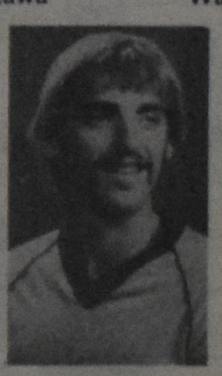
Richard Van Holst
Hamilton

Paul Veldhuis
Jarvis

Lynn Voortman
Burlington

Helen Vreugdenhil
Chatham

Margaret Weiland
Camlachie



Harry Zantingh
Smithville

SENIOR CITIZENS DAY

Reformation Day, October 31, 1983. A truly beautiful day! Bright sunshine and warm temperatures added to an atmosphere of excitement and anticipation.

It was the dream of the administration of Redeemer that annually a day could be set aside with our "seniors"—those who pioneered Christian education in Ontario.

It was finally decided that Reformation Day would be an appropriate day. Publicity in *Reflections* and province-wide bulletin announcements invited our seniors to come to Redeemer for their day.

And come they did!

From Clinton and Sarnia and St. Catharines and Toronto and Bowmanville and all points in between. By car, by bus and even by truck.

About 235 had informed us they were coming.

Over 300 showed up!

After registration and coffee in the cafeteria, they proceeded to the gym for a special "Reformation Day Assembly". Along with the student body, faculty and staff, they squeezed into every corner of the gymnatorium. Some students were literally hanging from the rafters (gym ladders on the wall).

After a formal welcome and a rousing singsong, Rev. De. Bolster brought a Reformation Day meditation. After prayer and introduction of the faculty and staff to the guests, the choir, under the direction of Gerzinus Hoekstra, contributed to the festive atmosphere.

Lunch followed—and was that a challenge! Classrooms were converted into cafeterias. Students pitched in to help. Miraculously, there was enough food (everybody ate a little less). All present, knowing the dilemma Redeemer faced because of the larger-than-expected crowd, cooperated and patiently waited their turn.

After lunch, Arend Kersten took over as master of ceremonies, publicly introducing Renee Bos to her prospective Opa and Oma in law (she hopes) whom she had never met.

Hugh Cook was a huge success sharing one of his short stories with the crowd. It dealt with the experiences of an immigrant "dominee" during the 1950's in Alberta.

3:00 p.m. was rapidly approaching. In closing, Arend Kersten shared some personal thoughts, relating his own experiences as a student in pioneering Christian schools in Ontario.

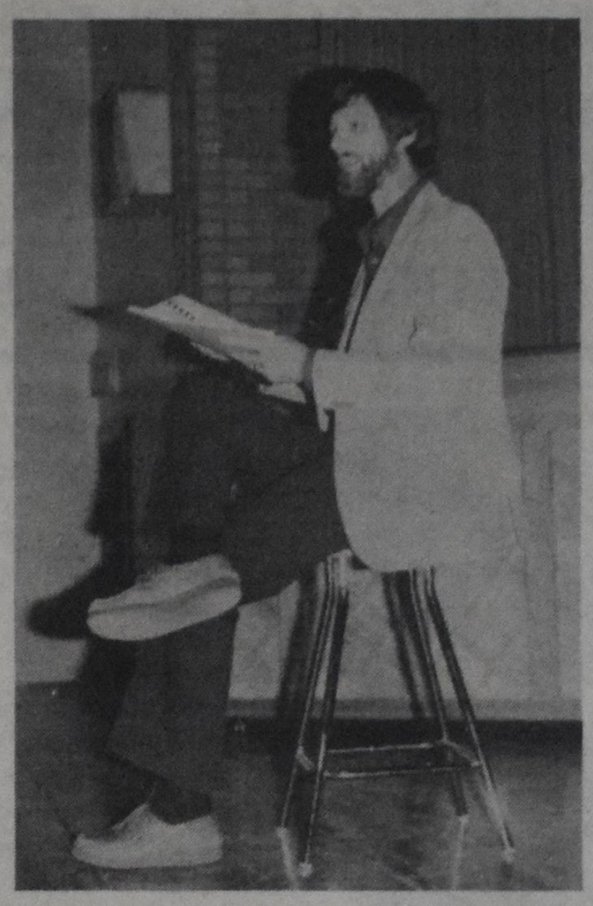
He acknowledged that the reason why Redeemer had instituted "Opa and Oma Day" was to give an opportunity to second and third generation immigrant children to formally thank the "pioneers", who, in faith, established Churches and Christian Schools.

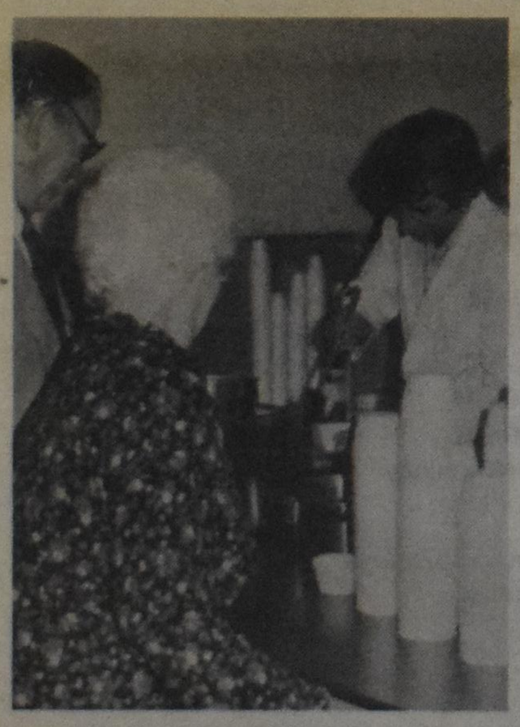
The day was not complete without the singing of the Dutch national anthem, the Canadian national anthem and of course, the Friese Volkslied.

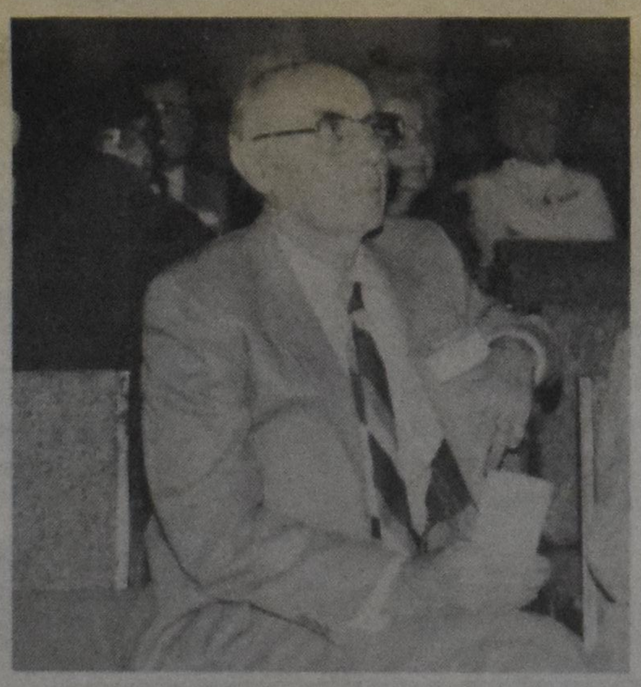
Even. Rev. De Bolster, whose birthday was to come in a couple of days, got a rousing rendition of "Happy Birthday".

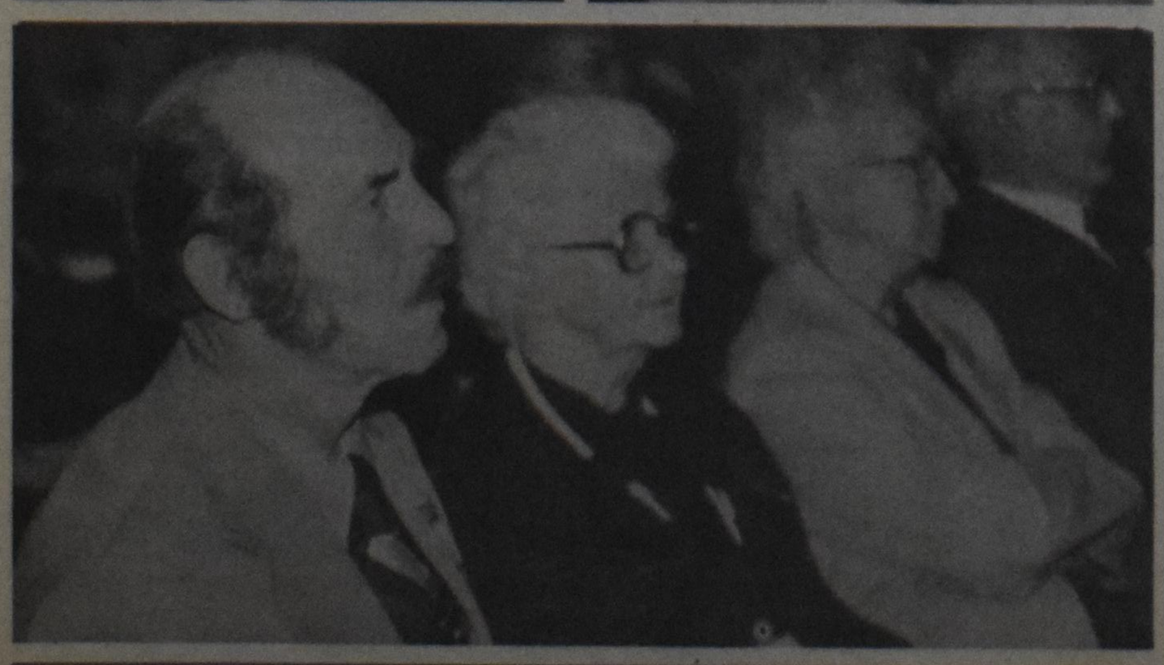
All in all, a great day. If comments from those present were any indication, our seniors are already looking forward to this year's "Opa and Oma Dag".

Mark it on the calendar, October 31, 1984. □









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- air-conditioned
- fully furnished

Redeemer College is renting its fully-furnished, air-conditioned dorms during the summer months on a weekly basis.

The rent is only **$150.00** per week.

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Course Offerings 1984-85

Subject to the availability of qualified faculty and the budgetary approval of the Board of Governors, the Academic Council has approved the following program of courses:

Art
* 103 Fundamentals of Art
* 114 Drawing & Design

Biology
101 Introduction to Biological Science
121 Cell & Developmental Biology
122 Genetics & Evolution
215 Mammalian Physiology & Anatomy I
216 Mammalian Physiology & Anatomy II

Business
203 Introduction to Financial Accounting
204 Managerial Accounting
* 315 Financial Accounting II
* 316 Managerial Accounting II
* 319 Business Organization & Management
* 321 Finance
* 325 Auditing

Chemistry
121 General Chemistry I
122 General Chemistry II
* 263 Organic Chemistry I
* 264 Organic Chemistry II

Communications
* 114 Fundamentals of Public Speaking

Computer Science
103 Introduction to Computer Science

Classical Languages (Greek)
* 201 Beginning Greek I
* 202 Beginning Greek II

Dutch
* 121 Intermediate Dutch I
* Intermediate Dutch II

Economics
* 231 Intermediate Microeconomics
* 232 Intermediate Macroeconomics

Education
021 Classroom Observation (non-credit)
* 301 Educational Psychology
* 303 Philosophy of Education
* 308 History of Education

English
101 Composition
103 Introduction to Literature
222 Canadian Literature
* 251 Children's Literature
* 303 Creative Writing
* 341 Medieval to Seventeenth Century English Literature
* 343 Shakespeare

French
* 101 Beginning French I
* 102 Beginning French II
121 Intermediate French I
122 Intermediate French II
223 Advanced French I
224 Advanced French II
* 231 Introduction to French Literature I
* 232 Introduction to French Literature II

Geography
* 225 Canadian Geography I
* 226 Canadian Geography II

History
103 The Making of Europe
104 Roots of the Modern World
* 125 Introduction to the Study of History
* 205 The Modern World
* 321 Ancient History

Mathematics
* 101 Elements of Mathematics
111 Relations & Functions I
112 Relations & Functions II
115 Algebra I
116 Algebra II
121 Calculus I
122 Calculus II
* 201 Statistical Methods
* 223 Calculus III
* 224 Calculus IV

Music
101-202 Music Studio
103 Introduction to Music Literature
111-212 Chamber Choir
114 Music Theory I
* 215 Music Theory II
* 223 History of Music I

Philosophy
121 Introduction to Philosophy I
122 Introduction to Philosophy II
* 232 History of Philosophy: Modern
* 351 Philosophical Anthropology

Physical Education
* 011, 021, 031 Physical Activity I (non-credit)
* 012, 022, 032 Physical Activity II (non-credit)

Physics
* 101 Introduction to Physical Science
121 General Physics I
122 General Physics II

Political Science
121 Introduction to Political Science
122 Modern Political Ideologies
208 Introduction to International Relations
* 221 Canadian Government & Politics

Psychology
121 Introduction to Psychology I
122 Introduction to Psychology II
* 225 Developmental Psychology: Adolescent & Adult
* 231 Social Psychology
315 Theories of Personality
* 321 Abnormal Psychology
* 341 History of Psychology

Religion & Theology
103 Introduction to Scripture: Old Testament
104 Introduction to Scripture: New Testament
* 235 Church History I
* 236 Church History II
251 Reformation Theology

Sociology
121 Introduction to Sociology
122 Social Problems

* (new courses offered)

New Category of Part-Time Student

Up to now, there have been two categories for students taking courses at Redeemer College on a part-time basis.

Any part-time student can take any available course for *credit*. This means that a part-time student participates in a class or classes of their choice as any full-time student. They take notes, do the required course work, write quizzes and exams, participate in discussions, and if required, present written papers. At the end of the term, they receive a grade mark and an official college transcript outlining their progress to date. Students interested in our "Certificate of Arts" program must take the required courses for *credit* in order to qualify for the certificate.

The second category for the part-timer is to enroll in a course of their choice (provided there is room) as an "audit" student. This means the student participates mostly by listening. They do not write tests or write papers. At the end of the course they receive an official college transcript indicating they took the course on an "audit" basis, but they do not receive a grade mark.

In recognition of the tremendous prayerful and financial support of the Redeemer College family, Redeemer has instituted a new policy for part-timers.

Provided an individual supports Redeemer College with $10.00 per month or $120.00 per year, he/she may sit in on any class or classes (provided there is room) for $50.00 per semester.

The "visitor" student participates in much the same way as an "audit" student, but does not receive official college transcripts of any kind.

Redeemer College feels that in this small way it can show its appreciation to its support constituency.

Those interested in participating in the Redeemer College program as a part-time student are invited to watch their church bulletins and future issues of *Reflections* outlining the courses that will be available in September. Remember that space available to visitors is limited in many classes and those interested in this program are encouraged to notify Redeemer of their intent to sit in a class or classes as visitors as soon as possible after the notices listing available courses are made public. □

Spring Lecture Series

During the Spring of 1984, Redeemer College will be presenting a series of lectures. These lectures, interdisciplinary in nature, will involve no less than five professors. The general topic for the lecture series is entitled, "The Challenge of Secularism."

The lectures will be conducted at Redeemer College on March 5, 12, 19, 26 and April 2, 1984 beginning at 8 p.m.

The registration cost is $6.25 per lecture or $25.00 for the series.

Members of our support constituency are invited to join us for these lectures.

The individual lectures and professors are:

1. *Secularism: A Historical Definition* — T. Plantinga
2. *The Family in an Individualistic Society* — H. Van Belle
3. *Literature and the Arts as a Mass Society* — H. Cook
4. *Science in a Technological Society* — J. van der Meer
5. *Politics in a Liberal Society* — I. Cooper

Programs at Redeemer College

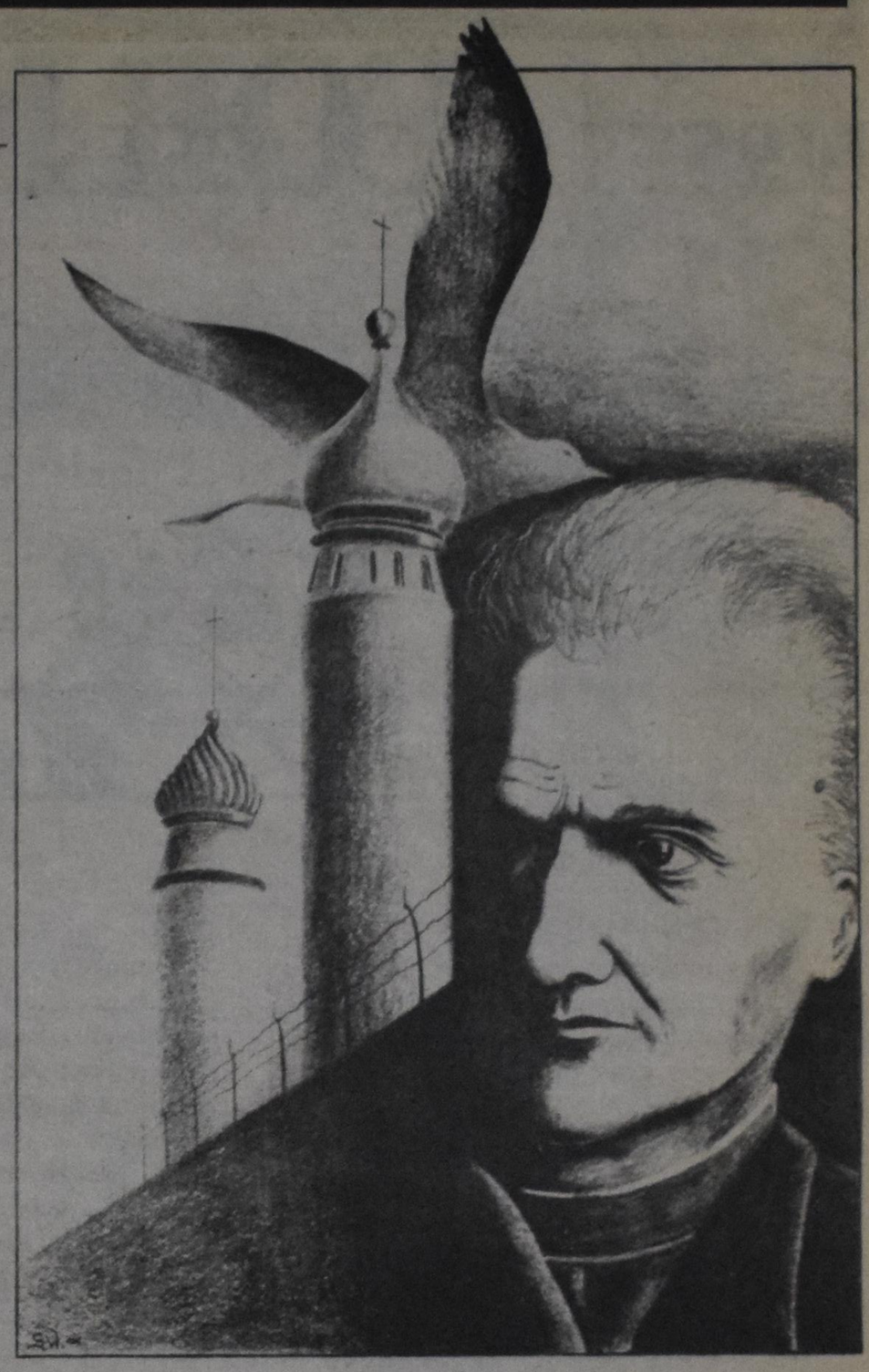
Redeemer College is committed to developing complete degree programs in the following areas, permitting students to obtain all or most of their college studies at Redeemer.

- **Business**
- **Elementary Education**
- **General Arts**
- **Pre-Seminary**
- **Secondary Education**
- **Social Work/Psychology**

Students interested in other programs, such as University Prepartory year (Grade 13) or Pre-Professional programs (nursing, medicine, engineering, etc.) can come to Redeemer first and then transfer to another institution to complete their degree requirements. □

Issue

Can the official church in Eastern Europe be trusted?



From a Jesus to the Communist World brochure

Paul G. Schrotenboer

It is not an encouraging picture one gains of the plight of Christians in the East bloc. If one has a strong bias against communism and favors Western style capitalist democracy, but at the same time also has strong convictions that the people in the church should follow their leaders, that person may have a very difficult time to decide between the appointed leaders of the church and its oppressed dissidents.

The dissidents claim they are badly treated because of their faith and the unfaithfulness of their leaders. Who is right, Archbishop Kirill, presently in charge of church affairs? or exiled Alexander Solzhenitsyn?

The effect of government harrassment of the churches in Eastern Europe has, nevertheless, not been all bad. Besides causing rifts, it has also purified the church. There is little reason to go to church if one is not convinced of the truth of the Gospel. If people are not true believers, they likely will soon leave the church, for the cost of discipleship is high.

When one senses the scope of the problem of ascertaining and alleviating the lot of persecuted churches in Eastern Europe, one naturally wants to inquire what can be done about it. The answer is, not very much. Yet there are certain things that one can do and they are not unimportant. First two things we should not do.

Avoid oversimplification

We should not oversimplify the very complex situation which continues to be enshrouded in darkness. This means that we should resist the temptation to believe forthwith either the individuals who claim to be oppressed or the officials who claim the 'oppressed' suffer only because they have broken the law.

It may well be that we choose whom we will believe on the basis of a political or economic bias, such as a strong anti-communist predilection which produces a tendency to believe the oppressed, or a simplistic view of Romans 13, which inclines one to accept the word of the church officials as he would submit to the state. One should try to discern between factual reporting and political propaganda. It would be ironical if we would make our choice solely on the basis of a capitalist free enterprise ideology.

The escape from oversimplification can come only from careful study of the historical forces, the ideology of Marxism, the pragmatic ploys of political rulers, and the personality and power factors that enter into church affairs. Three books which give much helpful information and insight into the church situation in Eastern Europe are *Discretion and Valour* by Trevor Beeson, *Strijd om Vrede* by J. Hebly and *Soviet Evangelicals Since World War II* by Walter Sawatsky.

The second mistake that should be avoided is to assume that the great enemy is the church which lives under Communism. It may have compromised the faith, but it may also have done what it was convinced was best for the church in a nearly intolerable situation. No one should forget that the Orthodox clergy were nearly wiped out under Stalin. One should be extremely hesitant to call a churchman an agent of the K.G.B. It is conceivable that he is, and it is a safe assumption that he is considered acceptable to the Department of Religious Affairs, but the judgment of charity would give a suspected official the benefit of the doubt as long as possible.

The real enemy is the totalitarian system which is based on an ideology, derived from the West, that explains humankind's history, the present struggle in society and the future of the race on the basis of a dialectical determinism of economic and political forces that leaves no room for God or for faith or for the church, except insofar as the church can be integrated into the great socialist plan to stabilize society and attain its international peace offensive.

Choose the oppressed

We remain then in a state of a fair degree of uncertainty. Our knowledge is only in part and our insights surely do not always penetrate the confusing situation. But in that state of uncertainty, since choose we must, let our choice be made on the side of those who suffer the most, who have gained credibility by suffering, and have shown beyond a doubt that they have not denied the faith.

As for the church leaders who must have government approval in order to function, give them the benefit of the doubt. We may condemn them only if we are certain beyond any reasonable doubt that they have become agents of an antagonistic government and we are entirely sure that we would be willing to suffer fines, imprisonment, torture and perhaps death for the faith. We may not condemn them for not doing what we ourselves would not also do.

It would also appear wholesome to urge the church officials to be bolder in resisting the state and openly putting a distance between themselves and the State Department for Religious Affairs. This of course will have to be done in some ecumenical gathering where East bloc churchmen are present.

For the rest, as we remain convinced of the severe oppression endured by Christians in the East bloc, and we find that there is little that we can do directly to relieve their circumstances, we should be driven to intercede for them regularly so that God who rules, and overrules in the Kremlin as well as elsewhere, may cause a new light of freedom to arise in the East.

Dr. Paul G. Schrotenboer is the General Secretary of the Reformed Ecumenical Synod. He lives in Grand Rapids, Michigan.

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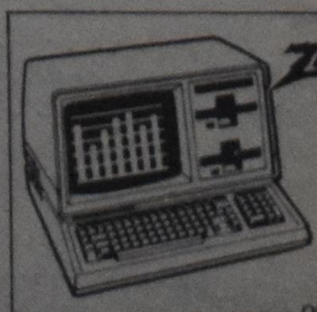

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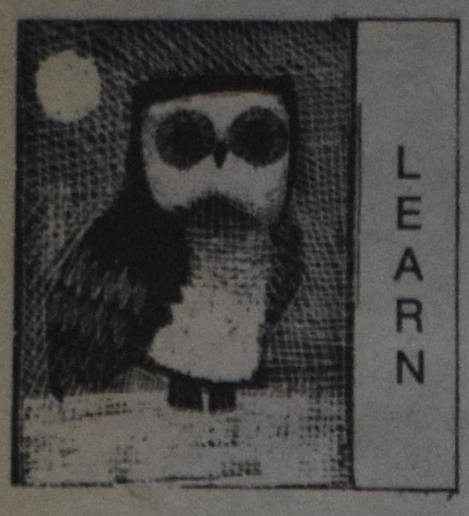


Your special place

Everyone belongs to one. You're either born or adopted into it. It's made up of mothers and fathers, brothers and sisters, nieces and nephews, aunts and uncles, grandmothers and grandfathers and sometimes even a very special friend.

You guessed it, everyone belongs to a family.

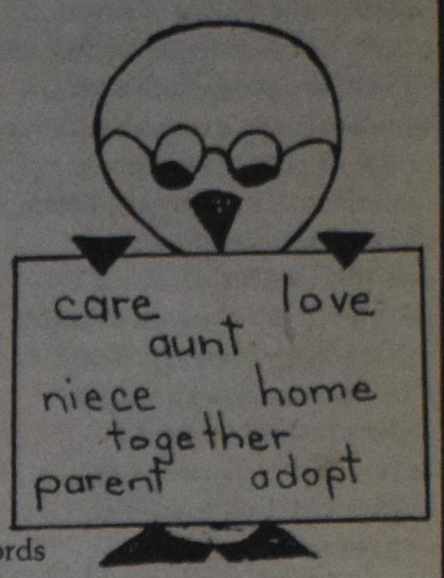
When God created people He put them into groups called families. That way, all of us would have a special place where we could belong and feel loved. A family is a place where we learn about growing up, about sharing and helping, and about living with and caring for other people.

Another good thing about being in a family is that you're never all alone, not really alone. There's always someone who cares for you. Even those times when you have a fight with someone in your family, deep, deep inside you know they still love you and you love them too. With your family, you can always be yourself!

But look around. Have you noticed how different families are from one another? You may live with just one of your parents and your friend may live with both of them. Perhaps your aunt and uncle take care of you. Do you have brothers and sisters or are you the only child?

No matter what size or shape your family is, it's your own special place where you belong!

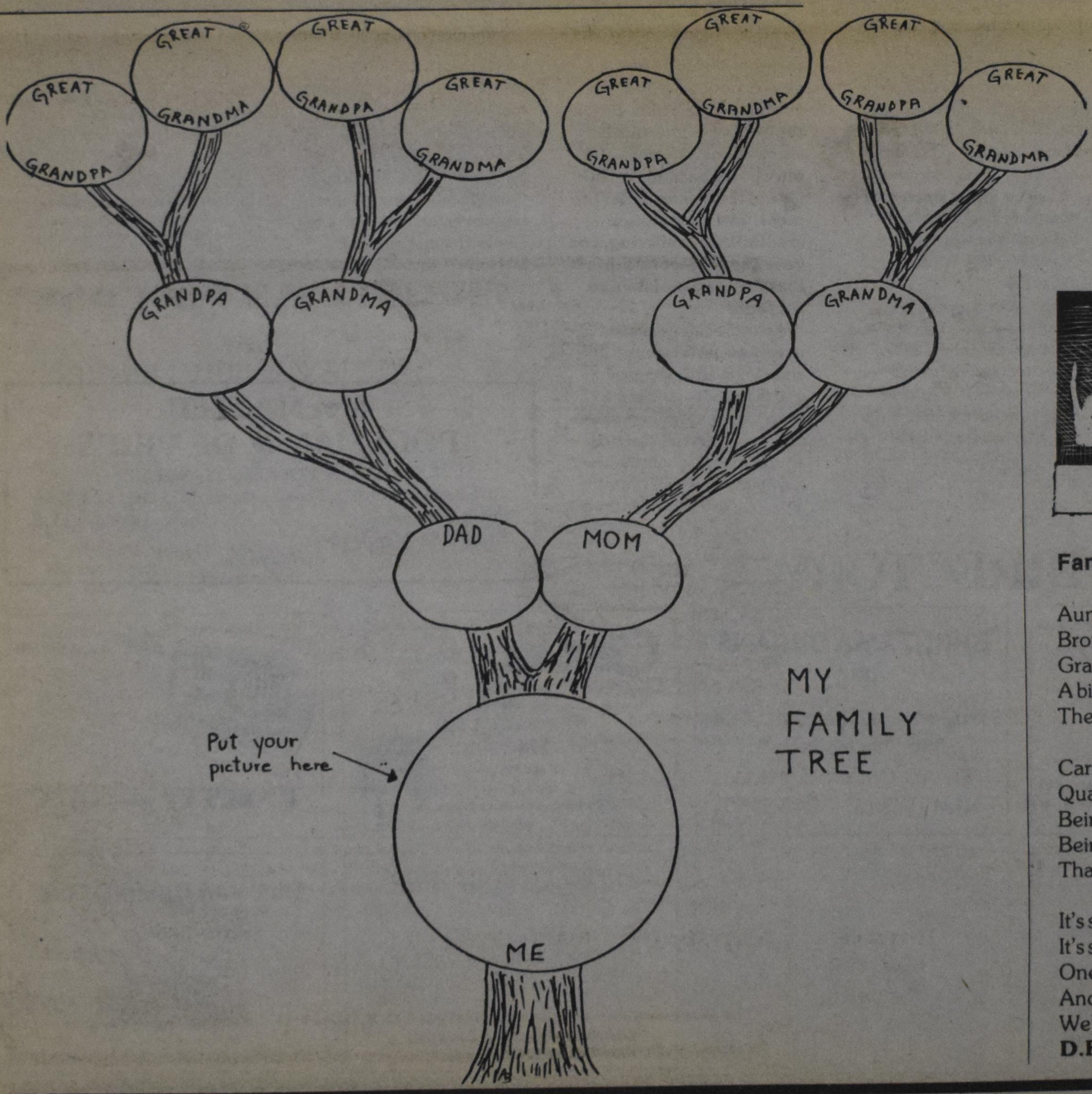
Doro Bakker



Find the family words

The penguin is holding some words about families that are hidden in the sentences below. The first one is done for you. Can you fine the rest?

1. Wait Samantha, until the light is green.
2. Did your grandpa rent a computer?
3. Be careful Brad, optical lenses are expensive!
4. My dog can roll over and play dead.
5. My dad went to get herring for supper.
6. That's enough omelette for me, mom!
7. Bob and Marc are best friends.
8. Ernie celebrated his tenth birthday today.



MY FAMILY TREE

Families

Aunts, uncles and cousins;
Brother, sister, and me;
Grandparents, parents,
A bird and three fish;
They're all part of my family.

Caring, sharing, helping;
Quarrelling, fighting, crying;
Being alone,
Being together,
That's all part of my family.

It's sometimes big,
It's sometimes small,
One parent or two
And of course there's you
We're happy together as a family.

D.B.

Hey kids,

Did you know that GENEALOGY is the study of how families are related? Some people who study this often make a family tree, that traces their relatives through the years.

Why don't you use the family tree on the Kid's page and trace your relatives!

If you're more ambitious, make your own family tree that traces relatives even further back than your great-grand-parents. You might be surprised to find out who your great-great-great-grandfather was!

Go to the library and look in the children's encyclopedia under the heading GENEALOGY for some great suggestions on how to trace your ancestors.

Why not write a poem about your family and send it in to us so we can share it with the rest of our readers? You might like to send along a drawing or photo to go along with it.

Send your poems, puzzles or pictures to "Mailslot", c/o Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

I'm anxious to hear from you. I wonder if your family is at all like mine!

Slot

A place where old and young can meet

Sandy Rodger

Heritage Acres is a proposed development for the town of Lindsay, Ontario. This project represents the bonding together of several ideas to create a unique and exciting community concept.

The project's starting point, three years ago, was the awareness of the need for senior citizen housing and extended care facilities in Lindsay. Many possibilities were discussed. Concurrently, Heritage Christian School which had been renting the facilities of Fairview Baptist Church was searching for an appropriate building as a permanent school base. Consideration was given to the possibility of meeting these needs simultaneously.

An option on a 17.5 acre parcel of land was secured and a proposal submitted for the licence to operate a ninety bed nursing home; however, this initial endeavour did not meet with success. Reluctant to abandon the intergenerational concept, the committee searched for alternatives which they could pursue.

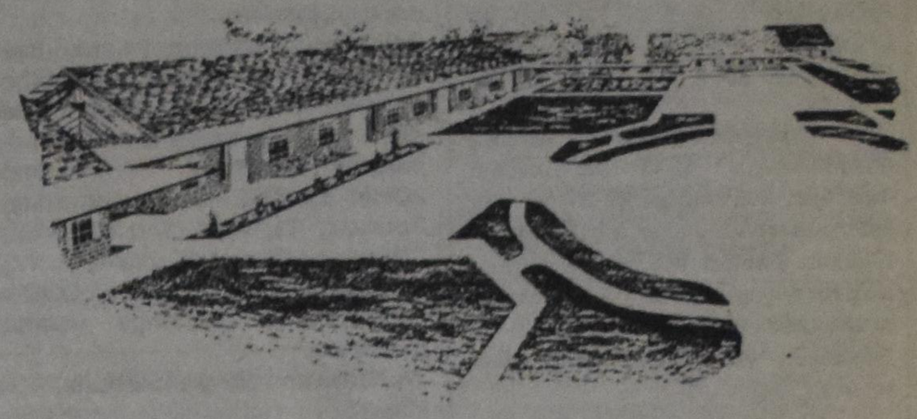
Capable leadership was given by Don Wilson, who had experience in the building of senior citizen apartments. His expertise and visionary outlook sparked the committee to consider an expanded community concept which would include housing, health care and school facilities.

A committee was formed to oversee the non-profit senior citizen apartment component and the school building while Don assumed responsibility for the condominium, townhouse and medical centre development. Now after three years of discussion, drawing and redrawing, the committee and Mr. Wilson are excited about the final plans proposed for Heritage Acres.

Quality housing may be obtained through the purchase of a townhouse or of a unit within a specially designed cluster condominium. Apartments are proposed both for purchase and rental. Special units will be offered to house both the frail elderly and the handicapped in the non-profit apartment complex.

Situated in close proximity to the residential components are recreational facilities which include a tennis court, a sports field and a swimming pool. Discussion continues for a possible lawn bowling green. A proposed medical clinic incorporating doctors' offices and a pharmacy would ensure ready access to health care for the community and area residents. A nearby shopping plaza is conveniently located for those living at Heritage Acres.

The philosophy of the project's sponsors is to offer a community setting predominantly for adults where a variety of residential accommodation and services are provided to meet diverse physical, social, mental and spiritual needs. Their desire is to



encourage intergenerational mixing which will be fostered through the interaction of residents who choose to participate in the lives of the pupils at Heritage Christian School. The students will be encouraged to provide services for the elderly and to be sensitive to their needs. Special emphasis will be given to the development of programs of a historic and cultural perspective. A "Heritage room" is being planned for the apartment complex.

Zoning is in place for the first phase of the project — the residential component — and the committee is hoping to turn the sod for Heritage Acres this spring.

"As a Christian community," notes a community spokesman, "we are attempting to do what Jean Vanier describes as proposing not imposing. The attraction must lie in the joy cast by the love of one toward the other."

Sandy Rodger lives in Lindsay, Ont. and is a member of the Heritage Acres Committee.

Pensive Dutchie

Continued from page 7.

percentage of believers support these organizations? Because the Church hardly ever dares to call a spade a spade when it comes to labour organizations, political parties and christian education.

I would say: churches, do your preaching and your family visiting right and confront the believers with the consequences of being called children of God in the world.

As long as our ministers and our consistories are afraid to "rock the boat" we will continue to see the practice of the old sin of Israel: serving Jehovah AND idols!

No message or action of the Council of Christian Reformed Churches in Canada will cause as much as a dent in the situation.

Some of God's miracles are small

Continued from page 10.

rate, she was developmentally normal. She smiled, cooed and rolled over all on schedule and jumped in her jolly-jumper with as much vigor as a normal infant. She exhibited few of the symptoms associated with serious cardiac defects.

There were no blue spells, no excessive exhaustion during feeding, and rare episodes of shortness of breath; however, her breathing was often irregular and noisy, and she slept most of the time. During her very brief waking periods, she was a sweet, placid baby. She rarely cried. And she had a million-dollar smile.

In November, when Carlye was 4½ months old, our paediatrician became concerned that the hole in her heart was becoming larger. The murmur was louder, and he was gravely concerned over her failure to thrive. Back we went to the cardiologist for another set of tests.

During most of this time, I had a strange sense of being buoyed up by the prayers of many people that were being offered on our behalf. My outlook was optimistic but the verdict was not encouraging. It was believed that inspite of a slight improvement in the size of the heart and liver, the EKG indicated that Carlye's heart was in considerable distress.

There was some urgency around the decision to operate. It was likely that the pressure created by the back-flow of blood through the hole in the heart-chamber wall was doing irreversible damage to the blood vessels that carry oxygen from the lungs (concluded next week ...)

Louise Vroom lives in Bolton, Ont. with her husband Jim and 3 children. Besides being a mother and home-maker she is a part-time registered nurse.

CHRISTIAAN TEEUWSEN

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BIRTHS

DE JONG: With thanks to the Lord, we, Garry and Shelley want to announce the safe arrival of our first born BETTINA, born December 25, 1983, weighing 4 lb. 6 oz. First grandchild for Mr. and Mrs. Joe Veenstra of Cornwall, Ont., 6th grandchild for Mr. and Mrs. Steward DeJong of Chesterville, Ont., 5th great-grandchild for Mrs. Gepke Hulzinga of Cornwall, 3rd great-grandchild for Mrs. Taltje Steipstra of Brampton, Ont., 17th great-grandchild for Mr. and Mrs. Eelke DeJong of Lacombe, Alta., and 51st great-grandchild for Mrs. Jannes DeJong of Chesterville, Ont.

SCHOON: With joy and thankfulness to God, Spike and Marina announce the birth of their son, DOUGLAS BEREND, born January 20, 1984; a brother for Kimberley. Happy grandparents are Mr. and Mrs. R. Drost of Bentley and Mr. and Mrs. B. Schoon of Oshawa.
13611-122 Ave., Edmonton, AB T5L 2W1

TALSTRA: In great thankfulness to God, Jack and Hilda Talstra like to announce the birth of their fifth child, NATHANIA JACQUELINE.
4935 Park Ave., Terrace, BC V8G 1W7

TEENINGA: With thanks to God, we are happy to announce the birth of twins, ANNE MARIE, 4 lbs. 6 oz., and HEATHER DIANE, 6 lbs. 5 oz. Born to Bernard and Anita Teeninga on January 24, 1984. They are sisters for William, Catherine and Mark. They are the 8th and 9th grandchildren for Mr. and Mrs. P. Teeninga of Oshawa, Ont. and 4th and 5th grandchildren for Mr. and Mrs. W. Vandergang of Toronto, Ont.
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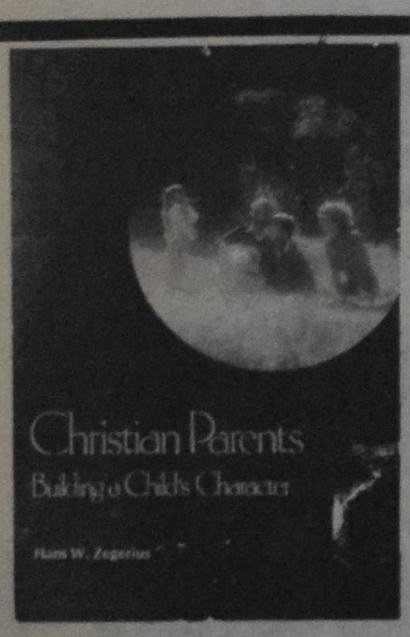

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MARRIAGES

HAAN-LAMMERS: Give thanks to the Lord for he is good, his love endures forever.
Believing that the Lord has brought them together, we the children wish to announce the marriage of our parents and grandparents, MARIAM HAAN and JOHN LAMMERS on Saturday, February 11, 1984, 2nd Chr. Ref. Church, Steeles Ave., W., Brampton. We wish you the Lord's continued blessings and guidance.
With love and congratulations:
Haan:
Cathy & Bill VanRavens; Holly
Bill & Sandra Haan; Dana, Richard
Lammers:
Wilma & Pete Reitsma; Arin, Amanda
Jo-Anne Jonker; Kristin, Reuben, Matthew
Diane & John DeGier; Michael, Bradley
Grace & Henry Bult
John & Sonya (fiance) Lammers
Carol Lammers
Future address: 8 Willis Dr., Brampton, ON L6W 1A9

WUST-VANDOP: With thankfulness to God, the children of MARTIE WUST and ADRIAN VANDOP are pleased to announce the marriage of their parents. The ceremony took place on January 27, 1984 in Richmond, BC
Address: 5260 Maple Rd., Richmond, BC V7E 1G3

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ANNIVERSARIES

1959 February 13 1984
With joy and thankfulness to our God, we the children of,

HILLE and GRACE SLAGER
(nee Dykstra)

are happy to announce the 25th Wedding Anniversary of our parents and grandparents.
It is our prayer that God may continue to bless you with many more years together in health and happiness.
Our love and congratulations Mom and Dad, Grandma and Grandpa from:
Karl & Patty Reyneveld; Jonathan, Jacob — Woodstock
Peter & Diana Slager; Melissa — Tavistock
Harry — at home
Mike & Marlene Bloxsidge; Tony — Woodstock
Danny
Hilda
Lori
— all at home
Mailing address: R.R.2, Tavistock, ON N0B 2R0

Share your family news with the readers of C.C.

ANNIVERSARIES

1959 January 31 1984
With praise and thanksgiving to the Lord we were happy to celebrate the 25th Anniversary of our parents and grandparents,

PETER and ANNE VANWYNGAARDEN

"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms" (1 Peter 4:10).
With our love and congratulations:
Nick & Trudy VanWyngaarden — Welland
Carol & Rick Alders; Brenden — Wellandport
Bonnie & Joe (boyfriend) — at home
Home address: R.R.1, Wellandport, ON L0R 2J0

OBITUARIES

God in his divine wisdom took home to himself,

RONALD BRIAN BAKKER

after a short illness on January 14, 1984 at the age of 19.
Beloved son of Adriaan and Hendrika Bakker.
Brother of:
Peter & Karen Leyenhorst
Rev. Ray & Linda Lanning
John & Helena Leyenhorst
Andy & Wanda Bakker
David Bakker
Henry Leyenhorst
Janet Bakker
Nick Bakker
Predeceased by his mother and one brother.
"Behold I have graven thee upon the palms of my hands" (Is. 49:16).
1933 Grand Oaks Dr., S.W., Calgary (Alta.)

De Bible Study Club wil langs deze weg hun hartelijk medeleven betonen aan de familie Berends met het overlijden van ons medelid en hun lieve vrouw, moeder, grootmoeder en over-grootmoeder

GEZIENA BERENDS

op 23 januari, 1984.
Als een getrouw lid van onze vereniging zal zij door ieder van ons worden herinnerd.
Duncan, BC, januari, 1984.

"The Lord is my Shepherd" (Psalm 23).
After a short illness and still very suddenly, the Lord called home on January 24, 1984, our dear wife, mother, grandmother and great-grandmother,

JACOBA HOITING
(nee Oosterhoff)

at the age of 82 years.
Beloved wife for 60 years of Sikke Hoiting.
Dear mother of:
Martha & Fedde Visser — Woodstock
Klaas (deceased May 1983) & Johanna Hoiting — Woodstock
Lies (Jacob deceased Nov. 1968) — DeVries — Rexdale
Peter & Henny Hoiting — Oakville
Ray & Willy Hoiting — Mississauga
Betty & Henk Horinga — Woodstock
Siep & Diny Hoiting — Salford
Ann & Bernard Evers — Wellandport
Sadly missed by 47 grandchildren and 37 great-grandchildren.
The funeral took place on Saturday, January 28, 1984, Maranatha Chr. Ref. Church. Officiated by Rev. P. deHaan.
Home address: 198 Eastpark Dr., Woodstock, Ont.

Op woensdag 24 januari, 1984, na een korte ziekte, nam de Here tot zich in zijn heerlijkheid, ons getrouw en geliefd medelid

Mrs. JACOBA HOITING

In haar 83ste jaar.
We betuigen ons medeleven met Mr. Hoiting en families.
We bidden dat de Here hem en hen allen mag sterken en troosten.
De "Jeugd van vroeger",
Woodstock, Ont.

OBITUARIES

On Thursday, January 26, 1984, through a tragic car accident, the Lord called home with him into eternal glory,

ROBERT C. KLAZINGA

age 23.

Dearly beloved husband of Audrey Schenk and father of little Stewart.
Dear son of Jannie and Stewart Klazinga of Forest, Ont.
Dear grandson of Opa and Oma Venhuizen, Strathroy, Ont. and dear nephew of:
Jean & Bill Leistra — Strathroy, Ont.
Bill & Ann Venhuizen — Kitchener, Ont.
Norman & Tina Venhuizen — Sarnia, Ont.
Cor & Tina Venhuizen — London, Ont.
Bertha & John Pelleboer — Camlachie, Ont.
Mary & Paul Vander Ploeg — Komoka, Ont.
and many cousins.
May Audrey find comfort in the words of Philippians 4:13, I can do everything through him who gives me strength.

The Lord called home our dear wife, mother and grandmother,

Mrs. WILHELMINA PAUL
(nee Vethaak)

on Friday, January 13, 1984 at her home, at the age of 64 years. She was born in Zaandam, The Netherlands and has lived in Abbotsford the past 30 years.
Through her faith and love for the Lord, we are encouraged to carry on in our walk with God.
Beloved wife of Abraham Paul and children:
Alice & Ben Olthuis; Melanie, Raymond — Abbotsford, BC
Betty — Smithers, BC
John & Joanne — Edmonton, Alta.
Four sisters, 1 brother in Holland and 1 brother in New Zealand.
The funeral service was held in the First Chr. Ref. Church of Abbotsford. Rev. P. Jonker officiating on Tuesday, January 17, 1984.
33700 McConnel Rd., Abbotsford, BC V2S 4N5

On Tuesday, January 31, 1984, the Lord took home our dear wife, mother and grandmother,

PATRICIA TIMMERMAN

in her 77th year.
Beloved wife of Peter Timmerman.
Dear mother and grandmother of:
Dick & Betty Timmerman
Henk & Linda Timmerman; Karen, Ian, Jeremy
Rick & Hilda Timmerman; Sandra & Al, Patricia, Peter, Christine
Ken & Irene Clapperton; Doug, Patti, Peter
John & Gail Timmerman; Michelle, Eric, Cameron
Ginny Meurs; Paulette, Michael
Gary & Susan Schinbein; Greg, Lisa
Funeral service was held on Thursday, February 2, 1984 in the Listowel CRC, with Rev. Veeneman officiating.
Home address: 406 Wallace St., N., Listowel, Ont.
"Klem vast aan de Rots u" (Joh. de Heer).

WANTED

OBITUARIES

De bewoners van "South Chatham Village" willen langs deze weg hun innige medeleven betonen aan de familie Vreugdenhil met het overlijden van onze medebewoner

Mr. C.J. VREUGDENHIL

op 11 januari, 1984. Na een langdurige ziekte heeft de Here hem tot zich genomen.
Mrs. M. van Marrum, treasurer, 40 Elm St., Apt. 99, Chatham, ON N7M 6A5

It pleased the Lord to take home on January 24, 1984

SIEBE (Sibbo) VAN VAALS

in his 80th year.
Beloved husband of Clara (Klaaske) Van Vaals.
Father of:
Klaas & Jonje Van Vaals — Holland
Fred Van Vaals — Mississauga
John & Rita Van Vaals — Trenton
Henrietta & William Heemskerk — Woodhaven, Mich.
Jack & Shirley Van Vaals — Langenburg, Sask.
Predeceased by Klaas Van Vaals and Mrs. Henderika Dykstra of Holland.
Lovingly remembered by 23 grandchildren and 10 great-grandchildren.
Funeral service was held January 26, 1984, from Ebenezer Chr. Ref. Church, Trenton, Ont.
Home address: 142 Bay St., Apt. 1, Trenton, Ont.

Dinsdagmorgen, 24 januari, 1984, werd weerd uit ons midden weggenomen een trouw medelid

SIBBE VAN VAALS

Zijn heengaan is voor ons allen een boodschap dat wij hier geen vaste woonplaats hebben doch reizigers naar een beter Vaderland.
Wij bidden dat God zijn vrouw en kinderen sterkte en kracht wil schenken dit verlies te dragen.
De Jeugd van Vroeger,
Chr. Ref. Church, Trenton, Ont.

"The time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will reward to me on that Day" (2 Tim. 4:6-8).
On Friday, 20 January, 1984, it pleased the Lord to call home our dear mother and grandmother,

DIRKJE van DIJK
(nee van Baren)

at the age of 76 years. She has gone to join her late husband, the Rev. Wiebe van Dijk.
Dearly loved, she will be greatly missed by:
Gerry & Dawn van Dijk; Dorothy, Weeba, Allan, Deborah, Derek — Ottawa, Ont.
Ineke & Walter Neutel; Winston, Danny, Rebecca — Ottawa, Ont.
Wytse & Jo van Dijk; Deanna, Lisa, William, John, Christopher, Micah — Hamilton, Ont.
Conrad & Anna van Dijk; Tracey, Timmy, Supriya, Sashi, Shanti — Shakespeare, Ont.
Jake & Christine van Dijk; Tonia, Jonathan, Benjy and Amy — Mississauga, Ont.
Adrian van Dijk — Guelph, Ont.
Andy van Dijk — Hagersville, Ont.
The funeral service was held in the Calvin Chr. Ref. Church, Ottawa, Ont., on 23 January, 1984 with the Rev. J. Quartel officiating.
829 Walkley Rd., Ottawa, K1V 6R6

Wanted to buy
Hollandse Statenbijbel
Is anyone willing to sell one?
If so, contact:
Jake VanderVelde at (403) 475-5577
between 9:00 a.m. and 5:00 p.m.
Or write: **13036 - 82nd St.**
Edmonton, AB T5E 2T5

Classifieds

TEACHERS

ABBOTSFORD: Abbotsford Christian Secondary invites applications for the following possible opeinings for the 1984/85 school year: **Boy PE, Band/Music, Art, English/Drama, Counselling** and **Library.** Send applications with statement of faith, resume and references to: J.A. Masselink, principal, P.O. Box 182, Abbotsford, BC V2S 4N8; phone: (604) 859-5528 (school).

PERSONAL

Christian Ref. lady in late thirties living in Western Canada would like to correspond and meet a sincere Christian gentleman of about the same age. Letter under Box #4794, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian lady, mid 40's, with love of outdoors, wishes to meet man with similar interests for long-term relationship. Apply to Box #4795, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Opsporingslijst

VAN DEN BOS, Rudolf, geboren op 5 maart 1943, laatstbekende adres in Nederland: Duizenblad 74, Sneek, naar Canada vertrokken op 9 mei 1983.

CAMPBELL-KOTTER, Agatha Irmina Maria, geboren op 6 juli 1927 te Nijmegen, laatstbekende woonplaats: Amsterdam, naar Canada vertrokken op 6 juni 1953.

VAN DEN DOOL, Mevrouw M., geboren op 25 mei 1924, laatstbekende woonplaats: Haarlem, naar Canada vertrokken op 11 juni 1964.

ESSELINK, Elze Grada, geboren op 20 februari 1924 te Adorp, naar Canada vertrokken op 8 juni 1971 met bestemming in Ontario.

VAN DER KRUIJK, Martinus, geboren op 9 juni 1923

LOPERS, Frits, geboren op 4 maart 1918 te Kockange, laatste woonplaats: Kockange, naar Canada vertrokken in 1951 met als adres: c/o Charles Davidson, R.R.#1, Arthur, Ontario.

LUIJKX, Hendrik Cornelis, geboren op 3 februari 1919, laatstbekende adres in Nederland: Nieuwe Kerkstraat 69, Veldhoven, naar Canada vertrokken op 3 september 1953.

POELHEKKE, Albertus Petrus Antonius, geboren op 30 november 1918, laatstbekende adres in Nederland: Driebergenstraat 15, Deventer, naar Canada vertrokken op 21 januari 1953.

VEENSTRA, Wypke, geboren op 14 februari 1937 te Heeg, naar Canada vertrokken met bestemming Recliffe, Alta.

VERBERNE, Hendrikus, geboren op 8 april 1919, laatstbekende woonplaats: Asten, naar Canada vertrokken op 15 april 1952.

DE VISSER, Johannes Theodoor, geboren op 13 maart 1913, laatstbekende woonplaats: Den Haag, naar Canada vertrokken op 22 oktober 1959.

TOPFER, Johan Martinus Lubbertus, geboren op 19 april 1931 te Heerde, laatstbekende adres in Canada: 16 Lloyd St., Oshawa, Ont.

GOODMAN (EX BOS, ALIAS COOPER, Sharon Helen, geboren op 28 augustus 1951 te Toronto, laatstbekende adres: 4 Audubon Crt., Willowdale, Ont.

VAN DALEN, A.A., laatsbekende adres: 5268 Appleby Line, Milton, Ont.

DE GRAAFF, Arnoldus Huibert, geboren 17 juli 1933, laatstbekende adres: 4 Tennis Crescent, Toronto, Ont.

SAPULETTE, Arthur Raymond, geboren: 9 juli 1950, laatstbekende adres: 2395 Bromsgrove Rd., Unit 67, Mississauga, Ont.

Consulate General
of The Netherlands
1 Dundas St., W.
Suite 2106, Box #2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

TEACHERS

BROCKVILLE: The John Knox Christian School (Brockville) invites applications for three possible vacancies — primary, junior, and teaching principal (experience preferred). For futher information contact Mr. R. Reitsma, principal, John Knox Christian School, 137 Pearl St., E., Brockville, ON K6V 1R2. Phone: (613) 345-1101 or (613) 342-1572.

BRAMPTON: The John Knox Christian School invites applications for an opening in **grade 1** for the period from March 19 - June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. J. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: 416-451-3236 (school).

BURLINGTON: Trinity Christian School in Burlington has a **half-time** position available in **special education** for September, 1984, and possible openings at the primary and intermediate levels. Address letters of inquiry to: Mr. A. VanderLaan, principal, Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7; phone: (416) 634-3052 (school).

TEACHERS

FRUITLAND: John Knox Memorial Christian School invites applications for possible openings in the **primary and senior grades** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

GUELPH: John Calvin Christian School invites applications for possible openings **grades 1-6.** Consider becoming part of our challenging community situated in a university setting. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8; phone: (519) 824-8860 (school) or 836-6507 (home).

LONDON: London District Christian Secondary School invites applications for possible openings in the areas of art, computer studies, mathematics and science. Please forward letters of applications and resume to: Mr. H. Kooy, Principal, London District Secondary School, 24 Braeside Ave., London, ON N5W 1V3; (519) 455-4360 (school).

TEACHERS

LUCKNOW: The Board of the Lucknow and District Christian School invites applications for the position of a **teaching Principal.** In addition applications are being accepted for possible openings for a **Kindergarten/combination** class and a **grade 3/4/5** combination class. Please send your letters to: Harry Janssen, principal, Box 550, Lucknow, ON N0G 2H0; Phone: (519) 528-2016 (school)

NORTHUMBERLAND: Northumberland Christian School Society is accepting applications for a full-time experienced **teacher/staff coordinator,** beginning in September, 1984. Northumberland is a small non-denominational grade school with intergrated studies, strong parental support and a new building, just outside of Cobourg, Ont. For details contact: Lenie Rhebergen, Educ. Comm. chairperson, at (416) 372-4149.

See more teachers' ads on page 16 ...

TEACHERS

ORILLIA: Orillia Christian School invites applications for a possible opening at the **grade 7 level** for the school year 1984-85. Ability to teach French and an interest in physical education would be an asset. Please send all applications to: Mr. Hugo Marcus, Principal, Orillia Christian School, Box 862, Orillia, Ontario L3V 6K8; phone: 705-326-0532 or 705-326-1701.

OTTAWA: The Ottawa Christian School, an inter-denominational school with K-8, is in need of a **teaching principal** for the '84-'85 school year. Please submit application and resume to: Mrs. Elsie Klassen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).

ST. CATHARINES: Calvin Memorial Christian School invites applications for three possible vacancies: **primary, junior and part-time music.** Please send letters of inquiry to: Mr. Jack Zondag, principal, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302 (school).

Beacon Christian High School

in St. Catharines, Ontario

invites applications for possible opening in the following areas:

Mathematics **Science** (Chemistry and Biology)
English **Typing** (and commercial subjects)

We invite you to send inquiries, applications, and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Smithville District Christian High

invites applications for possible positions in the following subjects:

- French
- Business Education
- Music
- Bible
- Senior Mathematics
- Senior Science
- Girls' Physical Education
- Family Studies

Please address all inquiries and application letters to:

Mr. M.B. Stroobosscher, Principal
Smithville District Christian Highschool
Box 310, Smithville, ON L0R 2A0

Pacific Christian School (K-12)

VICTORIA, B.C.

Due to further expansion of the school, we invite applications from suitable, qualified teachers in the following areas:

* Kindergarten — ½ time
* Primary — new position
* Intermediate — new position
* Secondary Math and Science — new position

In addition there may be vacancies in combinations of the following secondary subjects:

* French * English * Art * Home Economics
* Boys Physical Education

Send resume addressed to:

Ray Sutton, principal
671 Agnes St., Victoria, BC V8Z 2E7
Phone: (604) 479-9365 (school) or (604) 652-4085 (home)

Lambton Christian Highschool

located in Sarnia, Ont., invites inquiries and/or applications from teachers for possible openings in the combination of subject areas:

- English
- Mathematics
- Geography
- Consumers Education
- Art
- Music

Send your applications, including resume, academic transcripts and references to:

W. Drost, principal
Lambton Christian Highschool
295 Essex St., Sarnia, On N7T 4S3
Phone: (519) 337-9122 (school)

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

beginning August 1, 1984.
Send application, resume, transcripts, and teacher certificate to:
Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.
For futher information contact: **F. Herfst, Principal 604-581-1033.**

Toronto District Christian Highschool

will have possible openings in the following subjects:

- **Bible**
- **French**
- **Typing**
- **Mathematics**
- **Instrumental Music**

Please send applications and resumes to:

Mr. W. Barneveld, principal
7900 Kipling Ave.
Woodbridge, ON L4L 1Z5
Phone: (416) 851-1772 (school)

Vancouver Christian School

invites applications for the possible opening of the

Principalship

of its elementary division, Kindergarten — grade 7.
Please send your application and resume to the school:

5621 Killarney St.
Vancouver, BC V5R 3W4

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

elementary
intermediate
junior high
senior high
administration

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added service of a curriculum coordinator.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

The Education Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact:

H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

Classifieds

TEACHERS

STRATFORD: Stratford and District Christian School has a possible opening for the position of **teaching principal.** Application forms and/or information may be obtained from: Mr. A.J. Vanderstoel, principal, Box 276, Stratford, ON N5A 6T1. Or call: (519) 271-7292 (school) or 284-1031 (home).

SARNIA: Sarnia Christian School will require an additional teacher for one of the grades in the upper elementary classes, beginning September 1984. Send resume to: Mrs. K. de Waal, 1458 Cathcart Blvd., Sarnia, ON N7S 2J2 or contact the school at: (519) 344-4562.

Surrey: The Surrey campus of John Knox Christian School will be needing a **grade 3 teacher** for April-June, 1984. In addition, applications are being accepted for a **grade 6 teacher** for the 1984-85 school year. Send applications to the Education Committee, John Knox Christian School, 9115 160th Street, Surrey, BC V3R 4N4

TERRACE: Centennial Christian, an interdenominational school, offering grades K-7, located in scenic North Central British Columbia, has probable openings in its **K/1** and **4/5** combination classes, starting September 1984. Applicants with a strong Christian commitment and a background in music are especially invited to apply. Contact: Joe Vander Kwaak, Chairman Ed. Commission, 2304 Evergreen St., Terrace, BC V8G 2P8; phone: (604) 635-5669.

EMPLOY. WANTED

Young, industrious family is interested in employment on a **dairy farm** in South/Southwestern Ontario, where there is the future possibility of purchasing the operation. Please call: (519) 352-5219 after 7:00 p.m.

Young couple seeking full-time employment on a **dairy farm** somewhere in Ontario. Diploma in agriculture. Please contact Dave DeKleine, K.C.A.T., P.O. Box 99, Kemptville, ON K0G 1J0

ACCOMMODATION

Female, looking for female(s) to share accommodations with. Am presently working in Central Toronto and am looking for a home in same area. (Bayview, Eglinton area). For more information please call Joanne at (416) 459-4604.

Available immediately is a room for a christian girl seeking accommodation in Toronto. Anyone interested please call: Mrs. Margaret Calcutt after 7:00 p.m. at 292-2893.

COTTAGES

Blue Water Acres

New Chalets
Fireplace — Sauna
Indoor pool — Whirpool

Lake of Bays, Muskoka
X-country & snowmobile trails, skating, downhill nearby. All chalets fully equipped for self-catering. Lots of restaurants close by. Phone Toronto 223-4012 or 705-635-2880.

Chalets from $55.00

HELP WANTED

Full-time help needed in **greenhouses** in Niagara Peninsula. Experience preferred. Call: 562-5629.

Person with 5 years experience in beef cows and beef cattle. Good working conditions. House available, ¼ mile from Chr. Ref. Church. Contact Lawrence Markusse, R.R.1, Wyoming, ON N0N 1T0. Phone: (519) 845-3274 (res.) or (519) 786-5871 (office).

Wanted a young couple or family to live and work on **dairy farm** near Edmonton, Alta., beginning March 1, 1984. Must be ambitious, have experience in milking and general farm chores. Accommodation available. Wages and benefits negotiable. Contact: Ben Rietveld, R.R.2, Fort Saskatchewan, AB T8L 2N8 or phone: (403) 998-1400.

HELP WANTED

Full-time **driver-salesman** needed for wholesale florist to sell tropical plants. Hamilton area. Reply to: Box #4792, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Job Openings
Openings available in greenhouse, shipping and sales department. Apply now to: Creekside Gardens Ltd., Box 25, Fairlane Rd., Jordan Station, ON L0R 1S0; phone: 416-562-4126l

Immediate opening
for ambitious young person.

Join our 3 full-time staff for a steady year-round greenhouse position.

Please call between 6 and 7 p.m.
Phone: (416) 643-1628

HELP WANTED

The choir of the Chr. Ref. churches of Brantford is in need of a **director** beginning a new season in September, 1984. For information please contact Mr. G. Schipper at (519) 753-9452.

Elderly Dutch speaking lady requires live-in lady companion, 50-70 years. Light housekeeping. Good terms. Brampton, Ont. area. Send letters to Box #4793, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

REAL ESTATE

A.E. LePAGE ONTARIO LTD. REALTOR

Garden of Eden
Quarter section of prime land in southern Alberta; 30 fruit trees seeded for hay and wheat; 3 bedroom home, plus out-buildings; new pump; 15 miles from Lethbridge; price slashed to $135,000. Contact Chris Stewart, 327-2111 or 327-0619.

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Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.
For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, Ont.
(519) 482-3455

Dairy, poultry, swine, beef, sheep, general and cash crop farms available.
PETER DAMSMA
R.R.#5, Clinton, Ont.
Phone: (519) 482-9849

Buying or Selling
DAIRY FARMS as on-going operations, throughout Ont., including Northern Ontario. We have a good selection of farms with a wide range of prices. Enquiries are welcomed on other types of farms. Please call or write: **Dirk R. Woudstra, R.E. Broker,** Orono, ON L0B 1M0; phone: (416) 983-5915.

Organist — Choir Director

Required by Caven Presbyterian Church, Bolton, Ont. Interested applicants are requested to submit a resume outlining qualifications, experience and salary expected to:

Rev. Gabe Rienks
P.O. Box 206
Bolton, ON L0P 1A0
Telephone: 416-857-6983

The Christian Labour Association has a potential opening this year in the province of Alberta for the position of Staff Representative. After an initial training period of about a year, duties will include organizing groups of workers, representing them in contract negotiations and assisting them in work-related problems. The work also requires the general promotion of CLAC's Christian witness in the area of labour, and applicants must be able to address membership meetings, audiences of young people societies, church groups, etc.

Persons interested in this work should submit their application complete with resume to:

Executive Secretary, CLAC
821 Albion Road, Rexdale, ON M9V 1A3

Holland Christian Homes Inc.
invites applications for the position of

Assistant to the Executive Director

to help develop our retirement village.
The successful candidate will be involved in the management of 2 Senior Citizens Apartment Buildings, a Retirement Home Tower, a 120 bed nursing home and several amenity facilities.
Salary commensurate with experience.
Applicants should send detailed resume before March 1, 1984, accentuating abilities and qualifications to:

Holland Christian Homes Inc.
Attention: Executive Committee
7900 McLaughlin Rd. S.
Brampton, ON L6V 3N2

Trinity Christian College

Palos Heights, Illinois
invites nominations and applications for the position of

PRESIDENT

The president is the chief executive officer of the College and reports directly to the Trustees. Trinity is a four-year liberal arts college committed to Christian higher education in the Reformed tradition.
Duties begin **September 1, 1984,** or negotiable with the candidate.
Deadline for application is **April 1, 1984,** or until the position is filled.

Address inquiries and nominations of recommended individuals to:

Dr. Burton Rozema
Secretary, Presidential Search Committee
Trinity Christian College
Palos Heights, Illinois 60463
Phone (312) 597-3000 ext. 50

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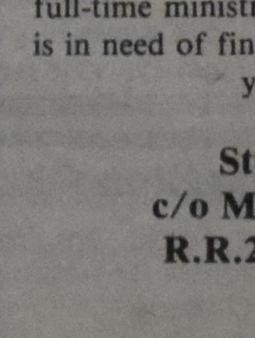

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MISCELLANEOUS

Any student from Classis Chatham who is studying for full-time ministry in the Christian Reformed Church and is in need of financial assistance for the coming academic year is asked to contact the:

Student Fund Committee
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by April 1, 1984

C.C. Classifieds
Bringing people in the Christian community together

Events

Calendar

Feb. 18 Organizational meeting of a Ref. Chr. Business and Professional Association; at Redeemer College, **Hamilton** at 10 a.m., Dr. James Payton of Stratford CRC guest speaker.

Feb. 24 Men Society "Pro Rege" commemorates 30 years of existence. Celebration at 1st **Kitchener** Reformed Church, 388 Ottawa St., at 8:00 p.m.

Feb. 25 Andre Knevel organ recital at **Welland** Avenue United Church at 8 p.m. St. Catharines, at 8 p.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Feb.17	Tues.Feb.14	Thurs.Feb.9-8:30a.m.	Wed.Feb.18-8:30a.m.
Fri.Feb.24	Tues.Feb.21	Thurs.Feb.16-8:30a.m.	Wed.Feb.15-8:30a.m.
Fri.Mar.2	Tues.Feb.28	Thurs.Feb.23-8:30a.m.	Wed.Feb.22-8:30a.m.

Soli Deo Gloria

Men Society "PRO REGE" of the **1st Kitchener Ref. Church** will on Friday, February 24, 1984, remember that the society was started 30 years ago, and we invite old members and friends to praise the Lord with us that evening at the church, **388 Ottawa St., at 8:00 p.m.**

Ambassador Community Church
Christian Reformed of
WINDSOR, ONTARIO
invites all former members, SWIMmers, and friends to an
OLD-HOME WEEKEND
commemorating its Fifth Anniversary as an Organized CRC.
Saturday, March 31, 8 p.m. — Entertainment
Sunday, April 1, 10 a.m. — Anniversary Worship Service with Brunch following
For more information, contact the Church at:
3033 Rivard Ave., Windsor, ON N8T 2J1 *or*
Phone: (519) 944-4646 or **944-0427**

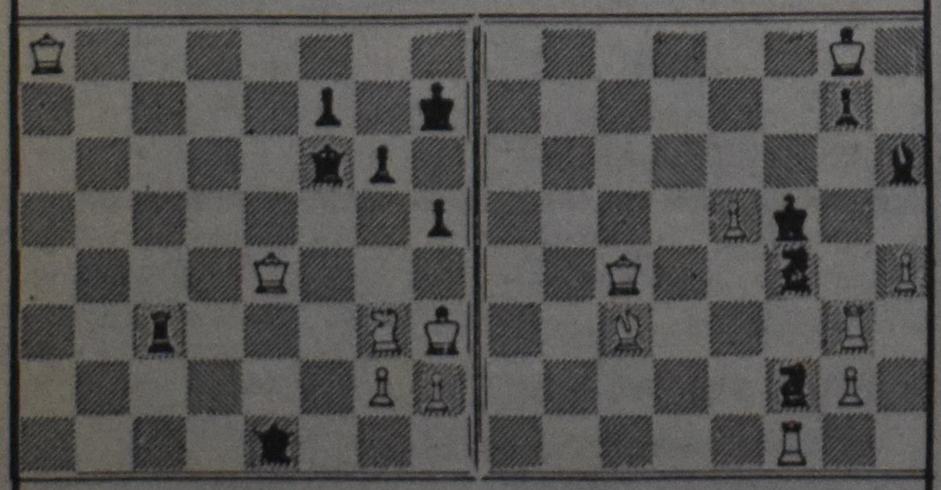
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN FEBRUARY

#992 — Game Position, 1947 — 7

#993 — C. Mansfield, England, 1922 — 5



6 — White to move and Draw

8 — 2-mover — 2 pts.

Notes

1. The Game Position shows both players just obtaining Queens. Black, however, has all the chances and threatens to mate White in short order. White does not have to lose, however. Can you find his best play? Please give the full solution.
2. Mr. Mansfield obtained a second prize with this problem back in 1922. Please give the key and threat, if any.
3. The deadline will be given next week.

Harry Houtman

Charitable giving

This is the fifth of six articles on charitable giving opportunities written by Mr. Harry Houtman of Christian Stewardship Services. Reader comments and questions directed to *Calvinist Contact* are welcome.

Giving through RRSP s

Registered Retirement Savings Plans can be used for charitable giving in a number of ways. First of all, the plan should designate a beneficiary in all circumstances.

A single person has the unique opportunity to consider a charitable organization as beneficiary of an RRSP Plan. Traditionally single persons have named parents regardless of the parents' financial need. Many parents are very well off and the last thing they need is an inheritance from a single daughter or son. Although the RRSP amount must be taken into income of the deceased, the gift of the RSP will merit a tax-deductible charitable receipt to offset 20% of the deceased's income on the last tax return.

Couples can also consider the naming of a charitable organization as a *secondary* beneficiary. That is, it is normally advisable to name a spouse as primary beneficiary. When the spouse should predecease the RSP planholder, then the charity would receive the gift upon the planholder's death.

RRSP accumulations must be converted into some type of income by the age of 71. Although the full amount could be taken as taxable income either in the last year or over a number of years before the age of 71, this is not standard practice. The options fall into three main categories as follows:

A. **Life Annuity.** Life annuities are commitments from the life insurance industry to make a lifelong payment to the individual, usually at a set rate but occasionally on a variable rate depending on inflation and economy. These annuities often are written with a number of years as the minimum number of payment years regardless of the life of the individual. The ten-year term certain is a popular option. This means that the annuity is payable for life, but if the individual should die within ten years, the payments will continue for the remainder of the ten years. It is easy and attractive to name a charitable organization as beneficiary of any payments that are still due in case of the death of the individual. These plans can also be taken out as joint annuities on a husband and wife, also with the ten-year minimum.

B. Beside the life annuity, a person has a choice of a fixed annuity to age 90, which works like a mortgage in reverse, and a RRIF (Registered Retirement Income Fund). Both of these are empty at age 90, but the asset values always belong to the individual, not the insurance or trust company. Naming charities either as a primary (first) beneficiaries or secondary beneficiaries is a good option.

Next time: Regular giving.

Harry Houtman is the Executive Director of Christian Stewardship Services, Toronto, Ont.

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Er is natuurlijk een muziekje op de achtergrond ... en "Last but not least" geeft het "Toronto Airport Hilton Hotel" u tijdens het festival de kans een retourbiljet te winnen Toronto-Amsterdam, aangeboden door KLM Royal Dutch Airlines.

Bel ons even voor uw reserveringen: **677-9900, Ext. 259**

Announce Upcoming Events

Keep the Christian community informed about what's happening!

Did you know that groups and organizations can announce, **free of charge,** upcoming events in C.C.'s Calendar of events?

Announcements should be very brief and be sure to check the calendar's advertising deadlines.

Calvinist Contact reserves the right to edit announcements.

Send or phone in your announcements to:

Calendar of Events
c/o Calvinist Contact
99 Niagara St., St. Catharines, ON L2R 4L3

Dutch

Persoverzicht

Carl D. Tuyl

Klachten over de agressieve praktijken van onze tollenaren nemen toe. Het is natuurlijk nooit een erg populair beroep beweest, maar de laatste tijd schijnen de heren belasting-agenten de zweep nogal hard te hanteren. We moeten natuurlijk ook weer begrijpen dat in de maand November van het afgelopen jaar de belasting nog drie - en - een - half biljoen aan achterstallige rekeningen te incasseren had. Enfin ik waarschuw u maar, de heren zijn aanmerkelijk in vlijt toegenomen.

Trudeau kon het maar niet begrijpen waarom iedereen zo bezorgd was over zijn opmerking aangaande NAVO militaire strategie. Onze prime-minister sprak namelijk in Zwitserland zijn twijfel uit over de vraag of Amerika een derde wereldoorlog zou willen riskeren in de verdediging van West Europese landen. Het was nou juist niet zo zeer een diplomatiek voorbeeld van fijngevoeligheid, temeer omdat de Amerikaanse vertegenwoordiger vlak naast hem zat, aan de andere kant werd er vanuit Washington met niet te veel nadruk op gereageerd. Het is een vraag die eerlijk beschouwd moet worden. Trudeau werd met veel fanfare in Oost-Duitsland ontvangen en de Oost-Duitse leider Honecker viel bijna over zijn eigen voeten in zijn haast om Trudeau's vredesplan aan te bevelen.

Op het politieke thuisfront liet onze magnifieke Monique weer eens van zich horen op de bekende resolute manier. Ze verklaarde dat in geval de MacDonald tabaks producenten ons nationale ski-team zouden gaan subsideren de kans op rijkssubsidie voor de ski-organisatie nul en neppes was. Monique windt er geen doekjes om. De Minister van Justitie wil zoals u weet echtscheiding minder pijnlijk maken. Dat wetsontwerp ondervindt ook nogal wat tegenstand. Voor de zoveelste keer in onze geschiedenis was er weer eens een voorstel om de Senaat te hervormen. Oorspronkelijk was de Senaat bedoeld als het orgaan om regionale belangen te behartigen. We weten allemaal wat daarvan gekomen is. Zonder al te oneerbiedig te zijn, en de besten niet te na gesproken, zijn de Senatoren benoemd door politieke hand-en-spandiensten te verrichten. Het is een beleefde manier om lastige mensen uit de weg te ruimen of om vriendjes met een pensioen te belonen. Het wordt inderdaad tijd dat er een verandering komt. Of het lukken zal staat te betwijfelen!

De inzwering van de toekomstige Gouverneur-Generaal - Jeanne Sauve moest helaas uitgesteld worden wegens ernstige ziekte. Er is onzekerheid over de vraag of zij inderdaad te zijner tijd het ambt zal kunnen aanvaarden.

Bij onze Zuiderburen vindt president Reagan dat hij het er nogal goed heeft afgebracht in de eerste jaren van zijn presidentschap en hij is nu officieel kandidaat voor herbenoeming. De ontwapeningsonderhandelingen staan nog steeds op sterk water. Er zijn wederzijdse beschuldigingen over gebrek aan motivatie, en het is uiterst moeilijk om er een touw aan vast te knopen. De voormalige president - Carter - prees Trudeau's vredesoffensief. Er is in Amerika evenals elders in de Westerse wereld een waarneembare verschuiving naar rechts die zich ook manifesteert in hervatting van executies. In Florida ging een 66-jarige misdadiger op de elektriese stoel. Russiese onderzeers worden in toenemende mate gesignaleerd aan de Amerikaanse kust. Er mag worden aangenomen dat die schepen uitgerust zijn met kernraketten.

Ik wil nog even terugkomen op de waarneembare neiging naar rechts ook in ons eigen land. Het is een feit dat rechters langere gevangenis straffen uitdelen dan een paar jaar geleden. De gevangenissen zitten zo propvol dat ze letterlijk en figuurlijk op barsten staan, en de meeste regeringen moeten geld opzij zetten voor de aanbouw van nieuwe bajissen. Dit is volgens mij en vele Christenen en anders denkenden een niet al te gocheme aanpak. De gevangenis is de kweekschool voor de misdaad, en hoe maar mensen er in de bak terecht komen hoe meer misdadigers er rond komen te lopen. Volgens mij moeten rechters meer en meer ruimte maken voor restitutie-vonnissen. U laat me maar eens weten hoe u er over denkt.

Ik eindig deze keer met een (voor mij) nogal schokkende noot. Een kommissie van hoorders die bij ons in de kerk op bezoek waren geweest kwam tot de overtuiging dat ik te oud was voor het ambt in hun kerk. Gisteren stond ik nog met volle borst te zingen "Op broeders op gezongen, van jeugd en moed en kracht ... "en vandaag ben ik te oud. Tante Katrien zou zeggen: "de tijd gaat snel gebruikt haar wel." 't Gaat je toch niet in je kouwe kleren zitten zo'n opmerking. Enfin uw bejaarde korrespondent neemt weer afscheid tot de volgende keer.

Uit Nederland

(Radio Wereld Omroep)

Tomahawk raketten beschermd

Een gedeelte van de luchtmachtbasis Woensdrecht in Noord-Brabant wordt voorlopig toch beschermd met een prikbandversperring. Dit vlijmscherpe band is bedoeld om indringers op een afstand te houden.

Sinds het besluit is genomen om op de luchtmachtbasis eventueel kruisraketten te plaatsen zijn er al diverse malen onbevoegden op het terrein aangehouden. Eerder was de aanleg van de prikbandversperring gestaakt omdat de militaire autoriteiten liever een wat vriendelijker hek geplaatst zagen. Waarom men op dit besluit is teruggekomen is niet meegedeeld.

Kruis afgewezen

De secretaris van het Interkerkelijk Vredesberaad Mient Jan Faber heeft blokkades in het vooruitzicht gesteld rond de basis in Woensdrecht in de provincie Noord-Brabant, als daar kruisraketten worden geplaatst. Er is, zei hij, voor ons geen enkele reden om dit middel af te wijzen. De weg van het voorzichtige gesprek is niet onze weg.

Faber sprak op een bijeenkomst in Amersfoort van de ongeveer 400 plaatselijke IKV-kernen. Volgens hem is de parlementaire democratie bezig de democratie om zeep te helpen als het parlement niet luistert naar wat de bevolking wil.

Afschrikking goedgekeurd

Nederland zal ook in de toekomst een bijdrage moeten blijven leveren aan kernwapen taken binnen NATO-verband. Dit schrijft minister Job de Ruiter in zijn nieuwe defensie-nota aan de Tweede Kamer. Welke rol Nederland precies wil spelen binnen de nucleaire afschrikking zal volgend jaar nader worden geformuleerd, na overleg met de NATO-partners.

Wat de conventionele bewapening aangaat wil het kabinet-Lubbers de uitgaven tot 1987 minder snel laten stijgen dan door de NATO is afgesproken. In de jaren daarna tot 1993 wil Nederland wel voldoen aan deze norm, dat is een jaarlijkse reele stijging van het defensie budget met drie procent. De beperking in de uitgaven treft volgens de defensie nota alle drie de krijgsmacht onderdelen. De regeringspartijen CDA en VVD hebben instemmend gereageerd op de defensie plannen van minister de Ruiter.

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Voor gratis bellen kunt u de regeringsnummers in uw plaatselijke telefoonboek raadplegen.

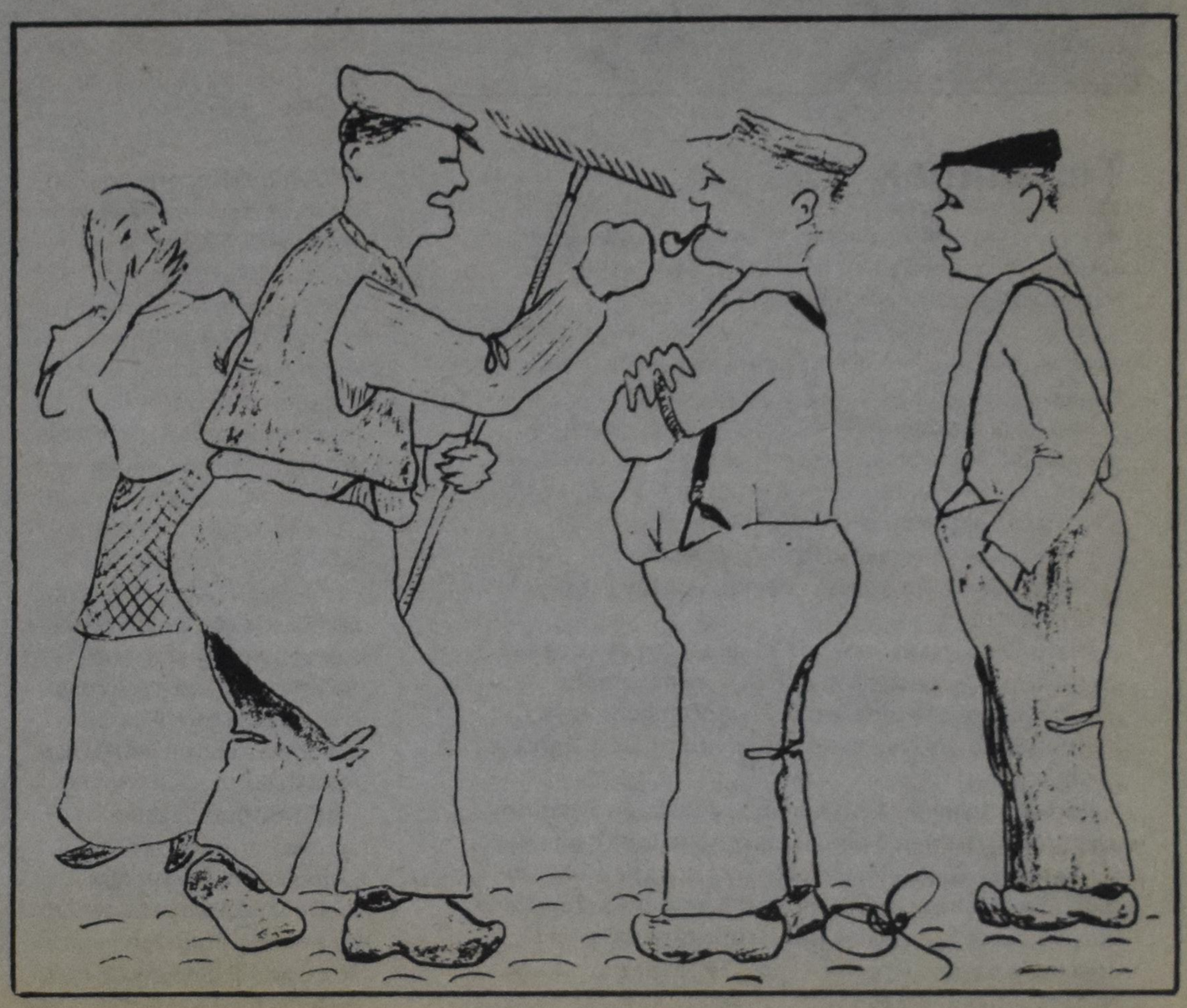
Ministry of Labour
Ontario
Employment Standards Branch

John Van Harmelen

Onder de Streep

Moeite en verdriet

Wij zijn dankbaar dat Ds. van Harmelen weer bereid is z'n tijd en talenten beschikbaar te stellen aan de lezers van Calvinist Contact. Evenals "Moeite en Verdriet" zullen z'n verdere verhalen de lezers innige kennis geven van z'n vaak ontroerende, vaak grappige, maar altijd rijke ervaringen als dienstknecht van God. Moge de Here ook deze rubriek rijkelijk zegenen.



Als je wat ouder wordt en gepensioneerd bent is er wel eens wat tijd dat je rustig ergens kunt zitten waar de geluiden van buiten en de telefoon de gedachtegang niet kunnen storen.

Als je dan iets wilt overdenken wat opgeschreven kan worden voor de lezers van Calvinist Contact dan verdringt het ene voorval het andere.

Het moet ook iets zijn dat deze lezers kan helpen in hun leven, het moet iets pastoraals zijn. U begrijpt als je meer dan veertig jaar zielszorger bent geweest en honderden mensen hebt bezocht en geprobeerd hebt iets voor hen te betekenen, dan zijn er natuurlijk wel "gevallen" waarvan alleen de herinnering reeds dankbare gedachten boven doet komen.

Het woord "gevallen" zint mij echter niet, want 'k heb juist altijd geprobeerd mijn contact met gemeenteleden iets persoonlijks te laten zijn. Het is juist een voorwaarde voor het zijn van zielszorger dat de predikant niet gaat denken aan geval een, geval twee, enz. Hij gaat juist luisteren naar wat de persoon die hij bezoekt of die hem bezoekt te zeggen heeft.

Geen boerenknecht

'k Begin maar met mijn eerste gemeente. Daar was ik gewikkeld in een moeilijke situatie. Het was het oude lied: Een boer die weduwnaar was had nog maar een enkele dochter thuis, en die dochter werd het voorwerp van de liefde van een flinke zoon van een flinke arbeider. Maar de boer wilde dat beslist niet hebben. Geen vrijerij van zijn dochter met die boerenknecht! Al was die jongen nog zo flink, en al was zijn vader nog zo'n goede ouderling.

Als dominee kwam ik al spoedig op de hoogte met deze geschiedenis omdat het meisje af en toe mijn vrouw in de pastorie hielp. De boer was ook van mijn pastorale adviezen niet gediend. Er werd echter door alle betrokkenen danig onder geleden. Zo zelfs dat het mij bezig hield in het zoeken van een tekst en het maken van een preek. Ik was nogal meditatief aangelegd. Thuis werd er gelezen uit Kuypers *Nabij God te Zijn*, Knaps *De Lendenen Omgord*, en *Geplukte Aren*.

Preek over moeite en verdriet

Ik greep in die tijd naar de boeken van Jonker, die geschreven had over de Psalmen en de Spreuken. Zo kwam ik aan mijn tekst van Psalm 10:14a: "Gij zijt het immers, Gij aanschouwt de moeite en het verdriet opdat men het in Uwe hand geve."

Je behoefde als dominee tenslotte in een kleine gemeente niet uitvoerig op die moeite en verdriet in te gaan, want ieder wist wel van zijn eigen moeite en het verdriet van een ander.

De bewoording van de preek was echter zo algemeen dat niemand het behoefde uit te delen aan anderen. Ik was echter wel benieuwd of de preek op de betreffende boer ook enige indruk had gemaakt en toen ik op dinsdag hem een bezoek bracht kwam het gesprek al gauw op de preek en vooral op de tekst van zondag. Toen ik hem vroeg of hij in zijn moeite ook iets aan de preek had gehad, kwam het er vrij hard uit: "'k Kwam zondag zo koud als een steen de kerk uit."

Er was ook werkelijk niet veel met de man te beginnen. Hij bleef op zijn stuk staan als op een "betonnen vloerke."

Daar zit je dan maar mee als jonge dominee. Je moet elke week twee preken maken. Je bidt voor je gemeenteleden in nood en hoe reageren ze op je preek?

't Maken van de preek voor de volgende zondag wilde niet vlotten. 'k Begon maar vast met de catechismus-preek, maar vrijdagsmorgens had ik nog niets of papier voor de morgendienst.

Ik zei tegen m'n vrouw tegen tien uur: 'k ga eerst nog even naar de Jansens. De Jansens waren twee oude mensen, zo'n vijf-en-zeventig jaar, en ze woonden een paar huizen bij ons vandaan. Toen ik daar op de koffie kwam werd ik wel met open armen, maar toch wat onthutst, ontvangen.

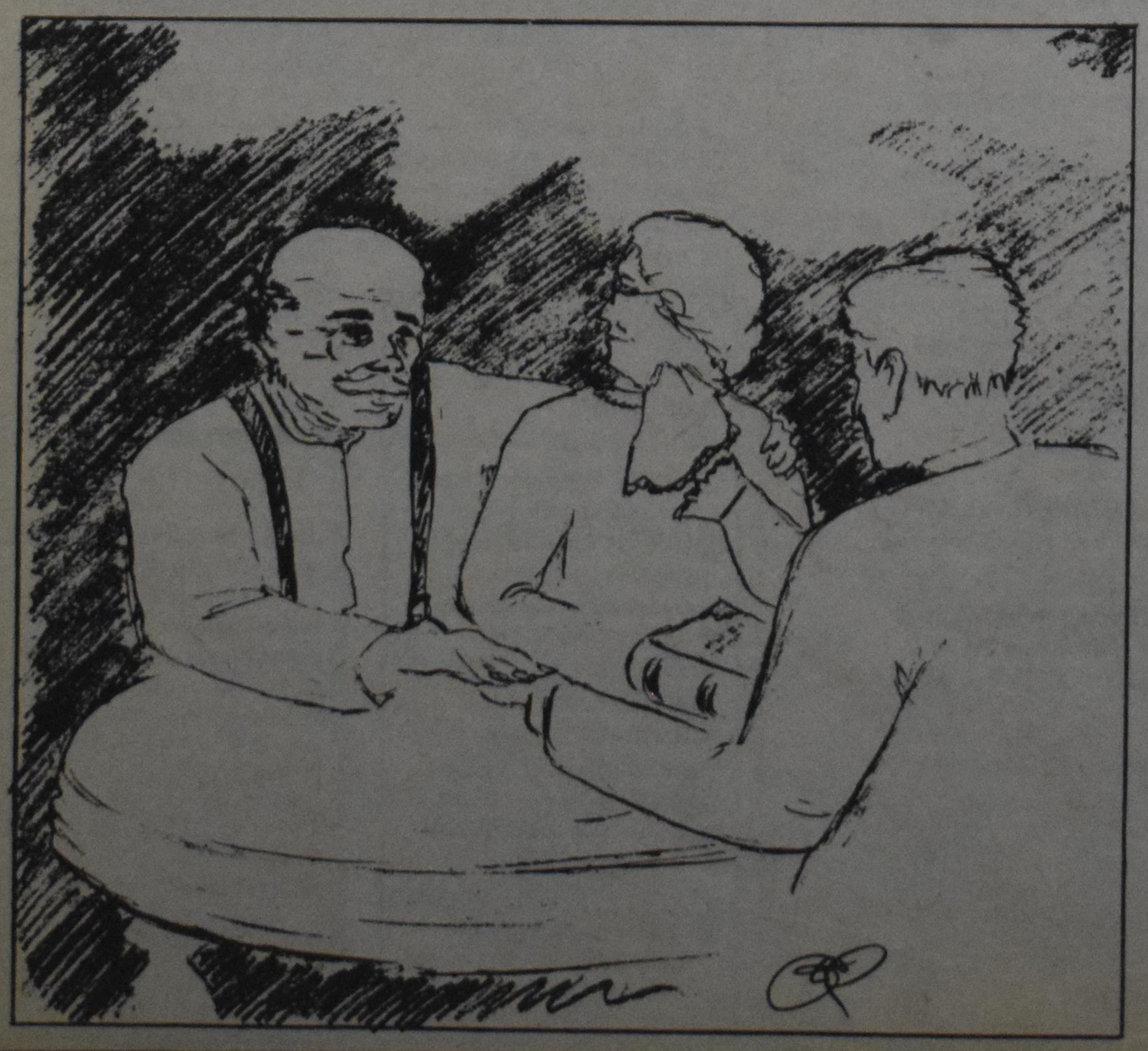
Voor ons bedoeld

Mevrouw Jansen zei: "Mijn man en ik hebben de hele week al gedacht: kwam de dominee maar eens even aanwippen." Toen kwam het verhaal. "Kijk, dominee," aldus Mevrouw Jansen, "wij hadden vorige week vrijdag een brief ontvangen van onze kinderen in Amerika. In 't ene gezin was een kindje geboren met een open rugje dat niet lang meer kon leven. En 't andere gezin had de hele oogst zien verloren gaan in een geweldige hagelstorm.

"En zo zaten wij hier bij elkaar als oude mensen, met veel verdriet en zo ver weg van de kinderen. En zo vol verdriet gingen we zondag naar de kerk en toen U de tekst las — 'Gij ziet het immers. Gij aanschouwt de moeite en het verdriet opdat men het in Uwe hand geve' — toen stootten wij elkaar aan, want die tekst en die preek had God voor ons bedoeld. We hebben een fijne zondag gehad. We hebben inderdaad ons verdriet in God's handen gelegd, Hij heeft het uit onze handen genomen. We werden echt getroost."

Toen vertelde ik dat ik de preek eigenlijk voor iemand anders bedoeld had, maar die had er niets aan gehad. De Here bestuurt echter alle dingen en Hij leerde mij om de toepassing van een preek maar altijd aan Hem over te laten. U kunt begrijpen dat ik opgetogen aan de tweede preek ben begonnen.

Je denkt soms als dominee: ik zal nu speciaal voor persoon A preken, maar de Here bedoelt het juist voor persoon B. De kwestie tussen de boer en zijn dochter werd tenslotte ook bevredigend opgelost. Ik vond alleen dat het zo lang duurde ...



Ds. Van Harmelen is predikant emeritus met als woonplaats Caesarea, Ont.

Books

Building on the Rock

Rev. H. Van Andel

The climax

Whoever insults his brother (says "Raca") shall be liable to the council (Sanhedrin), and whoever says "You fool" shall be liable to the hell of fire.

Matthew 5:22

These words, which are difficult to explain, contain a climax.

First there is a climax in the courts of justice which are mentioned. In the previous sentence the local courts were meant. Here the word "council" points to the Sanhedrin which was a higher court. And hell is the place of full condemnation, a verdict of the highest court.

Therefore there must also be a climax in the sins which Jesus condemns.

It is better to leave the word "Raca" untranslated as is done in many other versions. "Raca" means empty. Some take it as an abusive term in the sense of empty-headed, but then there is no climax. An abusive term is not a greater sin than hatred.

It is better to think of the Jewish custom to shake out and empty one's garments when a person had to be banned.

Nehemia did so after the people of Israel had taken an oath. He shook out his lap and said: "So may God shake out every man from his house and from his labour who does not perform his promise; may he be shaken out and emptied." (Neh. 5:13).

And Paul did the same when in Corinth the Jews reviled him. He shook out his garments and said: "Your blood be on your heads."

Jesus says here that it is worse than murder when someone banishes his brother from his life as if he does not exist for him.

In the same way the expression "You fool" must point to a still greater sin. I agree with those who say that also here we have to do with a technical Jewish term. The Greek word reflects an Aramaic word which means "be damned." Jesus concludes by saying that every one who damns his brother and wants him to go to hell shall be liable to hell himself.

Sometimes you can hear these expressions: "Damn you" or "Go to hell." It is language which never should be used by a Christian.

Van Andel is a retired minister living in Burnaby, BC

Addiction

Gambling away a life

Compulsion, the true story of an addictive gambler, by Robin Moore, with psychiatric analysis by Dr. Robert L. Custer. Doubleday and Co. Inc., Garden City, N.Y. c. 1981; hardcover, $19.95 (US) 469 pp. Reviewed by E.H.M. Sneep, Chatham, Ont.

"Compulsive gambling can become a disease as well as Alcoholism." The American Psychiatric Association in 1979 officially accepted the fact that these are diseases. The average citizen may not agree, but in moments of despair, the estimated 5 million Americans caught up in their demonic grip, undoubtedly will concur.

Doctors and psychiatrists have studied cases of pathological gambling for years, visiting and questioning victims in prisons, and as patients, seeking help, and were unable to ensure the gamblers that a cure for their horrible affliction was available.

In 1980 the addictive gambler of the book "Compulsion," along with doctors and psychiatrists started the National Foundation for the Study and Treatment of Pathological Gambling.

Gamblers Anonymous has been in existence since 1957, but treatment was still unknown for those who sought it. How the National Foundation had its beginning is the story of the end of the gambling life of Joe Henry Hodges.

The author Robin Moore, who wrote "The French Connection," and "The Fifth Estate", must have been amazed, during his many hours of Joe's recollections, at the financial genius this man was. Any man, who can turn hundreds of dollars into thousands, and thousands into millions, is a man with the "golden touch", a financial wizard. If this gift for business ability could have been channelled into constructive ways, he would have been a millionaire, many times over.

Instead, he was a liar, a thief, lost a fortune 3 times over, spent time in prison, only to return to his former ways.

What Joe Hodges did to his family, friends, and anyone who trusted him is unbelievable, and his gambling urge finally drove him into a situation from which there was no escape. Prison, perhaps for life, stared him in the face — then he sought and found the help he needed, from Dr. Robert L. Custer veteran's administration specialist in alcoholism and narcotics, who had made the first definite studies of compulsive gambling.

Working with Joe, Dr. Custer was able to give him some hope for recovery.

When Robin Moore, the author became interested in Joe's life story, the possibility presented itself to Joe to make restitution to all whom he had defrauded and swindled. With the F.B.I. always at his heels, warrants by the dozen out for his arrest, Joe and Robin Moore worked hard to finish the book. The probing of his reluctant memory showed Joe how devastating his compulsion and its results were.

With the book finally written, Joe was able to pay his many debts. Aided by Dr. Custer's report and that of a government retained psychiatrist, the Assistant U.S. Attorney requested that the charges against Joe Hodges be dismissed.

District Attorneys were persuaded that putting Joe in prison would serve no useful purpose, and Joe was allowed his freedom with 10 years of probation.

The story of Joe H. Hodges leaves the reader appalled in disbelief, that an addiction can so drive a man on to his inevitable destruction. It also helps to understand the dreadful disease, and hopefully fills us with compassion.

The book has some objectionable and profane words, relates a juvenile sexual experience, and a description of some aspects of prison life may be offensive to the reader.

Christian believers

Our brothers and sisters in China

Households of God on China's Soil compiled and translated by Raymond Fung, WCC Mission Series, World Council of Churches, Geneva, 1982; sc, 78 pp., $3.50 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

Christians in China are much in the news. Their numbers estimate from 5 to 50 million. This book doesn't present a Westerner's point of the Christians' story in China. It lets Chinese Christians speak for themselves. Through 14 stories we learn about the "house churches" of which we hear so much and know so little. The Christian faith is no longer seen as foreign. Through one of the most radical upheavals in modern history, the Chinese Christians kept their faith and their faith kept them. Through much suffering, they deepened their spiritual experiences. They describe the reality of angels, the power of prayer, the casting out of demons, the effectiveness of word and deed witnessing, the importance of Bible study and prayer.

This little book will encourage your faith and lead to prayer for fellow believers in China.

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